

ZION'S HERALD.

PUBLISHED BY
BOSTON WESLEYAN ASSOCIATION,
36 Bromfield Street, Boston,
A. S. WEED, AGENT.

B. K. PEIRCE, D. D., Editor.
REV. E. A. MANNING, Assistant.

For all stations preachers in the Methodist
Episcopal Church are authorized agents for their
locality.

Price \$2.50. Payable in Advance.
Specimen Copies Free.

CONTENTS.	PAGE.
ORIGINAL ARTICLES.	
Into Eternity Empty-handed.—The Protestant Episcopal Church.—Alcohol and Soul Poison.—Autumn Tints.—An Evening in North Street.—Gen. Fisk and the Theatre.—Only a Grain of Sand.—A Lesson from a Bee.—Chips.	303
DOCTRINAL PAPERS. EXPOSURE OF 1 COR. XI. 16. RELIGIOUS MISCELLANY. Tom o' Jack's Last CONFERENCE.—The Education of Girls. OUR SOCIAL MEETING. OUR BOOK TABLE.	304
Church Extension. THE CHRISTIAN WORLD. Missionary Department. A Sunday-school Exercise.—Markets.—Advertisements.	305
EDITORIAL.	
The Missionary Appropriation.—Our Young Men Looking to the Ministry.—The Comparative Decline of Membership.—Worship-out Preaching.—Editorial Paragraphs.	306
THE METHODIST CHURCH.	
Massachusetts.—Whole Island.—Maine.—East Maine.—New Hampshire.—Vermont.—Troy Conference.—Church Extension Anniversary.—Advertisements.	307
ABOUT THE SUNDAY-SCHOOL. On was Jesus Crucified? THE FAMILY. By are Gode.—Jacob Curzon's Thanksgiving.—The Snowbirds.—A Scolding.—Nutting, etc.—Enigma.	308
Abstracts of the Department Reports to Congress. OBITUARIES. Advertisements.	309
BUSINESS NOTICES. Register.—Latest News.—Reading Notices.—Advertisements.	400

INTO ETERNITY EMPTY-HANDED.

BY MISS C. J. LOOMIS.

Some soul from the brink of perdition,
From trials sore brought through,
To testify my contrition,
Was genuine, deep and true.
O, if he comes ere morning,
Is my record such an one—
If he comes with the solemn warning
That my work is over and done?
Alas! alas! I have only
Taught the children day by day,
Have I sought the burdened and lonely,
And kept them from going astray?
I have prayed with my little people
Each morn the long year through;
Have I been uniformly gentle,
Impartial, tender and true?
Have I loved the wayward and stubborn,
As well as the und-fled?
Have I tried, with divine compassion,
To win the most wretched child?
Looking beyond the external,
Repulsive as it may be,
Have I loved them with love maternal,
For Thee, dear Lord, for Thee?
And when I have, thoughtless, wandered
Perhaps where the tempted stood,
Have I altogether squandered
My chances for doing good?
Have I been to sister and brother
All that I might have been?
Proving to them that none other
But Christ can cleanse from sin?
Also for the mournful story,
Confessed with bitter shame;
What hope can I have for glory,
Although I have named His name?
But I cannot go empty-handed
Into Eternity—
Faithless, forever branded.
Lord, give me souls for Thee.
O, if to-night I am summoned
Before the eternal throne,
I can only cry to the Master,
Saved—but by grace alone.

THE TRUE PROTESTANT EPISCOPAL CHURCH.

BY REV. DANIEL A. GOODSELL.

The withdrawal of Bishop Cummins from the Protestant Episcopal Church once more brings to light the internal dissensions which "Churchmen" must fain keep out of sight. Little Bishop Tozer, in his letter to "my Lord Bishop of New York," fears that the conduct of the Dean of Canterbury in communing with Presbyterian ministers, will tend to disturb the calm of that body, which alone, in his thought, offers a refuge from the distractions of the sects. The Anglican ministry, in general, tries to convey the impression that among them alone is to be found that peace and unity which calms the distracted seeker for truth. One can easily see, therefore, why the departure of Bishop Cummins should distress even those who, in most respects, are glad he is gone. It shows that small as is their Church numerically, it is divided into factions which can by no means be united. They are separated by gulfs of principle and practice. A Bishop, a capital B Bishop, as Dr. John Vaughan Lewis would say, parades these dissensions before the world, and finds it necessary to leave a Church which boasts its unity on account of its lack thereof. All this comes, one has said, "of making men Bishops who were never rid of the virus of Methodism." By this, and other tokens, it is made plain that High Church doctrines will soon absolutely control that Church. Low Churchmen are finding it every year more cramping and uncomfortable to the catholic spirit. Yet they have been disciplined into conformity to canons which they detest, or else they incur odium by breaking the laws of the Church of their love. The Low Church ministry is decreasing in numbers. In dioceses like those of Massachusetts and Kentucky, the High Churchmen and Ritualists make steady progress. Massachusetts narrowly escaped electing a Bishop not far removed in doctrine from the Roman Church. It is notoriously difficult, not to say impossible, for liberal candidates to secure ordination in the large majority of dioceses. The predominance of the illiberal will naturally discourage the liberal from attempting to enter a ministry in which patronage and suc-

VOL. L.

BOSTON, THURSDAY, DECEMBER 11, 1873.

No.



ZION'S HERALD.

ADVERTISING RATES.	
First Insertion (Agate matter), per line, 25 cents.	
Each continued insertion, " " " "	20 "
Three months, 15 insertions, " " " "	18 "
Six months, 30 " " " " " "	15 "
Twelve months, 60 " " " " " "	12 "
Business Notices, " " " " " "	25 "
Reading, " " " " " "	50 "

No Advertisement published for less than one dollar.
No Advertisement will be taken without a personal inspection by us of the copy.
Cuts will only be taken by special arrangement.

ALONZO S. WEED,
Publishing Agent,
36 BROMFIELD ST., BOSTON.

cess are not open to them. Gradual extinction or secession are the alternatives which present themselves to Low Churchmen. Of secession, they have no preference to call schism, they have an unaccountable horror. To us who are infected with the "virus" of Methodism, it seems less blameworthy to secede from incurable error than to uphold it by even a nominal connection. With the increase of the High Church element, the Protestant Episcopal Church less deserves and less wishes to be known as Protestant. Its tendencies are toward Rome rather than the Reformation. Rome, never lacking in sagacity, deems it an ally.

This rejection of the name of Protestant begins to appear in the sermons and common speech of ministers. Dr. Ever widely advertised his sermons on the failure of Protestantism. The next revision of the Prayer Book will expunge, not phrases of Popish meaning, but all which is distinctively Protestant. Yet when the name "Protestant" is given up, there is great trouble as to a substitute. No family council ever had greater trouble in naming the last baby, than will attend at the re-naming of this Church. "Anglican" will not do; it hath a foreign twang. "Episcopal" scarcely defines it from the Church which spells Bishop with a little b. "Catholic" would suit better if the Romanists had not pre-empted it. We give them the benefit of a suggestion. Let it be named the Romo-Anglo-American-Catholic-Episcopal Church. This name is a little long, but nevertheless is sonorous and large-looking, which, to be sure, is a great deal. It may be that Low Churchmen do not feel themselves strong enough to secede. It is whispered that they have been waiting for three Bishops; it seems likely they will wait in vain.

We cannot witness the growing weakness of the Evangelical section without sorrow. A Protestant Episcopal Church is need-d. Many believe that it can be kept true to its early character only from within; and they hope to restrain, if they cannot prevent its advances towards Romish error. The day seems not far distant, when, having abandoned the affiliations of Protestantism, the name of Protestant will be abandoned also.

Day by day it is made plain that a real Protestant Episcopal Church has been growing and working beside that which is now largely so only in name. In wealth and numbers it is now the leading denomination in the land. It has every element which should be found in a Protestant Episcopal Church. It is sharply Protestant—its articles of religion, for the most part, defining and denying Romish error. It is catholic; the world is its parish; its dioceses are not bounded by rivers or meridians; her Bishops do not take title from a city, a province, or a State; they are Bishops of the whole Church in the whole world; one is now circumnavigating the globe, and is never for one moment out of his diocese; it is catholic in its spirit; its founder, in an age of bigotry, asked, "though we may not think alike, cannot we live alike? May we not be of one heart, though we are not of one opinion? . . . Although every man necessarily believes that every opinion he holds is true, yet can no man be assured that all his opinions, taken together, are true. . . . Every wise man, then, allows others the same liberty which he desires they should allow him, and will no more insist on their embracing his opinions than he would have them insist on embracing theirs." These words describe the teachings and practice of his followers to-day, and no man is questioned as to non-essentials when he knocks at the door of this Church. His entrance does not depend on his answering any of the questions which divide the Protestant Churches. The hand of fellowship is given to any one fleeing from the wrath to come, and proving his flight by avoiding evil and doing good. It is Episcopal, though its members have not the habit of giving its full name—yet that name is the Methodist Episcopal Church. It does not propagate by its ordinations a class of men who exercise power by divine right. It does not engender a succession of prelates, to sit like incubi on the thought of the world; or to thrust themselves in the way of reform. It over God's heritage with irresponsible authority; neither does it deprive its ministers, in the interest of the ultra-democratic spirit, of all rights of initiation, nor subject them to a council of war which never fights. It delegates power, for the use of which her highest ministers are held responsible; while for every man there is a court of strict account. It has bishops, in deference to ancient practice, and considerations of Christian expediency. It has learned from the past to keep her Bishops serving. It does not claim that her orders are indelible. The power which makes can unmake. The au-

thority which delegated can be withdrawn. In this way, though truly Episcopal, this Church recognizes the validity of the orders of all other churches. It requires no hypothetical baptism—no re-imposition of hands. The members and ministers of other churches can enter her communion without sacrifice of self-respect, or reflection on the Church from which they came. It honors the certificates of other churches. Believing in the priesthood of the people, it could do no less.

It was said, years ago, that next to the Roman Church, this was the most tyrannical. It was not true then; it is less so now. While for a long period the highest legislative power remained with the ministry which founded the Church, the private member had all his rights protected by law, and by the oft-used privilege of bringing his pastor to account for maladministration. In the admission of laymen to the General Conference, and in the Episcopal conformation of the wishes of the churches as to pastoral incumbents, the last ghost of tyranny is laid. It is Episcopal also, so far as that term is associated with the use of a liturgy. In common with the Protestant Episcopal Church, our Church fell heir to the liturgy of the Church of England. Wesley first, and the General Conference afterward, expunged every trace of Romanism from the ritual, except the faint sacramental implication in the marriage service. It has come about that less of the liturgy is used now than in the times of the fathers. We should be only going back to old Methodism if we resumed the use of the prayer-book prepared by Wesley, and against which there is no disciplinary enactment.

If, then, our Church is the real Protestant Episcopal Church, why may we not seek for the position and influence which attach to that fact? But a little extension of our catholic spirit is needed to increase our influence without lessening our spirituality. Forms in the English Church have been hurtful, because of the doctrine that in themselves they were the vehicles of grace. With us this notion is detested. Our Church teaches that they are canes, not carriages. We have need only to be as liberal as our own twenty-second Article of Religion, which declares that "every Church may ordain, change or abolish rites and ceremonies, so that all things be done to edification." The Protestant Episcopal Church has repelled by making the use of forms invariable—by checking the spontaneous utterance of religious emotion. We, while charitable towards variations of opinion, have erred in repelling individuals and churches who felt themselves edited by a larger use of forms than is customary among us. We have only to give to men and congregations, without charge of innovation and un-Methodism, the right to use their edification the ritual of John Wesley to complete the circle of our catholicity. We should say to those best helped by a bald service, Ye are our brethren; and to those who would mingle the written form with extemporaneous prayers, Ye too are of the house of the Lord. Being Protestant, Episcopal, and Catholic, we should alone deserve the title; and as we have never been divided by doctrinal differences, and as those who have gone from us on questions of polity, are coming back, with large welcome, we could truly say, Come, all ye who are troubled by schism and doctrinal clashing, and enjoy our unity and peace.

ALCOHOL A SOUL POISON.

BY JUDGE PITMAN.

In spite of all the light thrown by science and experience upon the action of alcoholic intoxicants upon the human system, it is surprising to see what misconception prevails. Every now and then we find a leading public journal calling attention to the "poor quality" of the intoxicants commonly sold, and suggesting that if temperance men were wise and practical they would turn their attention to the banishment of "vile compounds," and the supply of "pure liquors." And even temperance lecturers have sometimes dwelt so forcibly on the adulteration of liquors as to lead their hearers to suppose that this was the emphasis of the complaint against the dealer.

But in truth the vilest and most nauseating drugs that find their way into the cheapest liquors, are less harmful than the alcohol itself. That, be it ever remembered, is the drink demon. Other poisons have done their worst when they have destroyed the body; this has power to destroy soul and body together.

Modern science has made great discoveries in regard to what is called the specific action of poisons; so that the highest medical authority on this subject now affirms that there "is scarcely an important organ in the body which may not be brought under the influence of some poison or other." Thus, strychnine acts on the spine; mercury on the

salivary organs; iodine on the glands; oxalic acid on the heart. Alcohol shares with opium and other narcotics in special affinity for the brain and nervous centres; but in one mode of its action it has a peculiarity not shared with any other agent. "It is well known," says Dr. S. G. Howe, "that alcohol acts unequally upon man's nature—that it stimulates the lower propensities, and weakens the higher faculties;" or, as Prof. E. L. Youmans, one of the foremost of American scientists, puts it, "the influence of alcohol is thrown entirely in the scale of the animal impulses, against the reason, judgment and conscience." He may well describe this as a "pre-eminently well defined action." Dr. Henry Monroe, an English lecturer on medical jurisprudence, devotes much space to an amplification of this peculiarity of alcohol, in his essay on its "physiological action," and illustrates by actual cases its production of homicidal mania, pyromania and kleptomania.

But why need we be at the pains to quote scientific testimony to a fact declared by every judge of every bench, and unfortunately patent to the common observer, that drunkenness is the cause of a vast amount of crime? Simply because, while the connection between liquor and crime is affirmed by all experience, it is science that points to the alcohol in the liquor as the sole excitant. If you leave the alcohol in the beverage, it matters little what else you may extract or add. If it be true that it is not merely a brain poison, but a soul poison, then is it the deadliest enemy of man. And if it be still further true, as our Board of State Charities assert in their second report, "that the children of parents whose systems were tainted by alcoholic poison start in life under great disadvantage, while they inherit strong animal propensities and morbid appetites and tendencies, constantly craving indulgence, and have weak restraining faculties," then is it the enemy of the whole human race.

To propose to make such a substance safe by purifying it from foreign admixtures, is not the mark of wisdom, but of ignorance.

AUTUMN TINTS.

BY PROF. GEORGE PRENTICE.

How magnificent the splendor of the present autumn! The trees have been transfigured as with a glory not of earth. They seemed to have taken up all the dew of the summer nights, and the glow of the lovely summer days, and to have transmuted them into various delicate and gorgeous tints to brighten the landscape and satisfy the eye. The least shrub shone as if from an interior and irrepressible brightness. The simple blackberry vines trailed irregular lines of scarlet and ruby across the rough hillsides. Up many a sturdy trunk streamed the wondrous loveliness of the ivy, brilliant as the luminous edges of a sunset cloud. Nature seemed bent, before assuming her sterner aspects, on giving man the full revelation of her secret charms.

Here at Middletown, for five long weeks, the beauty of the autumnal scenery was beyond comparison. Especially did this hold of certain points of view which every good observer was pretty sure to find out. High Street was one steady blaze of magnificence. Strike it where you might, a spell of instant enchantment fell upon the senses. At those places where the eye stretches away over the blue Connecticut, to the wooded heights over which Cobalt mountain towers, the long perspective yielded an endless variety of delightful effects in color. Indian Hill was the central point of a panorama of autumnal beauty of wonderful wealth and variety. But perhaps the top of Judd Hall was the very rarest position for a survey of the marvellous spectacle. There the eye ranged and revelled, from the Meriden mountains on the west to Cobalt on the east. Below was the city. Beyond it flowed the beautiful Connecticut, showing itself mainly in two broad expanses, dotted with vessels. This position, on account of its elevation, was particularly favorable for observing the effects of vast masses of brilliant foliage. These pictures grew and varied with the shifting position of the sun. An entire day was too brief for a full appreciation of such charms.

One effect of such autumnal scenery, which all must have felt, though few have analyzed it, is that of unreality. It is hard to believe that these are the same trees which, last winter, were so naked, and lately were so full of leaves. They appear dreamy and ideal; and when the soft radiance of Indian Summer floods them, the mysterious charm reaches its acme. To go abroad in such surroundings seems like stepping into heaven; and to meet angels would appear more congruous than to encounter men. When at last the splendor of the trees dies away, one feels as though a notable part of his life were slipping off with it. No matter how we are deprived of this lavish beauty, a personal

wrong seems inflicted on us. Let the leaves drop slowly, in a perfectly calm atmosphere, one by one, to the ground, or let them fly in clouds before the blasts of a northeaster, they cannot leave us otherwise than impoverished.

Yet there is a compensation even in such loss. People whom we loved and honored have gone from us. They seemed to our fond eyes fair and good as the skies which gave them hospitality. Their loss made earth poorer and heaven richer for us. Irreparable! What a word to be applied to the dead! Such our dead seemed in our early grief over their departure. But somehow the dead have their prerogatives over the living. Of all the friends of childhood, no others have been so permanently and influentially present with us as some who died in youth. The living have grown older, are married, in business, have children, hold office; and there is nothing ideal about them. But the dead—they had genius and promise! They came back in our thoughts with more than their real superiority. They are ideal and beautiful. They have this peculiar privilege because they have not changed and become other under our eyes.

So the splendor of the autumn trees shall abide with us. The leaves did not change and wither; they dropped down in their radiant splendor, and lay fair and frail upon the ground. How they disappeared we know not; we only remember them in their rich perfection. It is all in vain that we now see the trees naked and cold as we pass—all in vain that we know the snow will soon be deep above the leaves. One has but to shut his eyes, or work with his back to the window, and the trees are again more gorgeous than Solomon.

The maples out on the campus were as perfect as any I have ever seen. Especially fine was the large one under which each departing class celebrates the festivities of Class-day. The neighboring maples had got the start of it in assuming the festive attire of autumn. When they were in their most perfect glory of color, it was just beginning to lose its perfect green. Hence, as it touched its transfiguring climax, the others had begun to look thin in their tops, and reveal many branches. One result was that the leaves, drifting down in their shimmering beauty from the other trees, hid the ground beneath this under their splendor. How express the enchantment that resulted! Splendor on the ground, and more than answering splendor in every bough! Whenever the sun chanced to strike this wonderfully brilliant tree, it glowed with new meaning, as the perfection of youthful beauty grows to yet rarer perfection through the inspiration of love. My dull room was inundated with a mellow radiance flung off from its marvelous neighbor. When the silver moon shed down the subtle enchantment of its midnight beams upon the tree, a new beauty was evoked, so soft, dreamy, ethereal and saintly, that its sole beauty was sufficient excuse for its being. So consummate was its charm, that moralizing over it seemed an impertinence—seemed so indeed, until I hit upon some happy application of the fancies it aroused within me.

Professor Tyndall told us, last winter, that all the various hues of nature are but so many effects of sunlight. So far as a layman in science could judge, he amply proved his position. Hence it seems that the beauty which lately graced the entire land was wholly due to the central orb of our system. How speak of this, and not be reminded of the central Sun, whence proceed warmth and illumination to all souls? His heat and light are for all. All beauteous souls draw their radiance directly or indirectly from Him. A scientific friend one day said to me, "there is a man shoveling sunbeams." I looked, and saw an Irishman shoveling coal, and I said, No. But my man of science, with that cool and wise way of his, made good his paradox. Unable to reply, I fell silent, and mused. How beneficent the providence whereby the apparently useless sunshine of other eons was hoarded up for my use. A summer sun as in a focus, and changes the gloom of my winter to smiling June. Down in the vaults of city stores flames the gas, and my wise friend says it is merely concentrated sunlight. What are all the blessings that come to me from the Christian faith and life of other ages, but radiance from "the sun of the Sun?"

I saw a good man carrying counsel and blessing into the homes of the neglected, and he seemed to me to be but a reflector of the splendor of that central orb. Up on lofty Koenigstein there is a well that pierces down eight hundred feet into the solid rock. You look down, and all is midnight gloom. Flung in a pebble, and some notion of the depth is gained by noting the time elapsing before you hear its stroke on the water. Adjust a mirror properly, and you send down a flood of sunlight to the very bottom.

So a soul that is properly related to Christ reflects His light into many a heart to which it could not otherwise gain admission.

AN EVENING IN NORTH STREET.

BY EZRA FARNSWORTH.

Last Sabbath evening I went down to the North End Mission, 201 North Street. The meeting had commenced when I arrived, and as I entered the hall they were singing a hymn, in which the whole audience seemed to join. The mission room will seat about 300, and the meetings have been full recently. This evening 50 extra chairs had been brought in, and the seats were all filled. I was seated where I could see nearly the whole audience, and as I looked over the faces of the people, gathered largely from the immediate neighborhood, old and young, men and women (largely men), sailors and hardmen, white and colored, some well clad, some very rough in their appearance, I thought, here is legitimate mission work. The gospel is adapted to man; and as our heavenly Father makes the sun to shine on the evil and on the good, and sends rain on the just and on the unjust, so the Saviour came to call, not the righteous, but sinners, to repentance. I have not stood before an assembly for many months that seemed to me so ready to receive the truth. Most evidently the Spirit was there, moving on many hearts. The time was all taken up with prayers, singing, revival hymns, and short exhortations by the Missionary and others, till, near the close of the meeting, an invitation was given for any that wished to testify for Christ, and tell what He had done for them. Not a moment was lost; two or more would rise at once. Several masters of vessels and sailors told what Christ had done for them in the storm, on the sea, and on the land. One Italian in broken language told what he had experienced of the love of Christ, and how much it had helped him. It was difficult to close the meeting; and when an invitation was given for persons to rise who desired to become Christians, and wished prayers in their behalf, some twenty or more rose. I left the place thinking I would go to the Church and tell them what the Lord was doing at the North End Mission, and wishing that members from every Church in Boston would occasionally attend these meetings and make report to their Churches. I would also suggest that all who may see this account would not only pray themselves, but ask their friends and Churches to pray for the Boston North End Mission.

GEN. FISK AND THE THEATRE.

We find the following excellent item in the New York *Christian Advocate*. Gen. Fisk is an honor to the station that he fills:—

A lady friend of Mrs. Fisk called on them the other evening at their rooms in the St. Nicholas Hotel, and requested them to go with her to the theatre and hear Mr. Booth in *Romeo and Juliet*.

"I cannot go," said the General. "I have an engagement."

"Ah! but you can get released from that engagement," she insisted. "What is it, if I may be so impertinent?" "It is the evening for my prayer-meeting," he replied, "and I make it a point always to be present when possible."

The lady seized his hand, and tears filled her eyes as she exclaimed: "General! you have preached me the best sermon I have heard for many a month. I, too, am a member of the Church, and ought to be as punctual and faithful in my duties as you are; but I am not. But do you really think it is wrong to attend the theatre?" she added, after a slight pause.

"It would probably do me no harm," he replied. "But suppose I was to go for this reason, mindful only of my own pleasure, or of its influence upon myself. I take my seat. Yonder is a young man who has been enticed to the place, and without some misgivings of conscience; he casts his eye up, and says to himself with much satisfaction, 'ah! there is Gen. Fisk. He is a good Christian man. I heard him deliver an address to a Sabbath-school the other Sunday; surely I must be all right in Christian company.' No," said the noble Christian man, "I cannot lend my influence to that which is corrupting the youth of our land and debasing society."

ONLY A GRAIN OF SAND.

A man who for years carried an old and cherished watch about him, one day called on its maker and told him it was no longer useful, for it would no longer keep time correctly.

"Let me examine it," said the maker; and, taking a powerful glass, he looked carefully and steadily into the works, till he spied just one grain of sand.

"I have it," he said; "I can get over your difficulty."

About this moment, by some powerful but unseen power, the little grain,

suspecting what was coming, cried out,—

"Let me alone; I am but a little thing, and take up so little room I cannot possibly injure the watch. Twenty or thirty of us might do harm; but I cannot, so let me alone."

The watchmaker replied: "You must come out, for you spoil my works, and all the more so that you are so small, and but few people can see you." Thus it is in the home. One cross feeling, one hasty word, one angry look may mar and hinder the running of the perfect machinery. We may go alone, and with God set again the time-piece; but if we do not trust in His keeping power, how soon the old enemy is on hand to thrust in again the little grain which will impair the works and hinder the wheels, and present a false face to all who are around! Let us then look to our Saviour as one who is able to "keep us from falling," and trust Him as the God who will deliver in the temptation, and keep the home watch running perfectly.

A LESSON FROM A BEE.

"There's a bee hummin' in that clover-leaf, yonder; you can't hear it when you're talkin'; but if you just keep still a minute (Uncle True made a little pause), you can hear it as plain as a church-bell, and I think it's just as pooty a noise—leastways, it tells me more."

"Indeed!" said I. "I should like to know what it tells you."

"Well, in the first place, it shows me that honey's to be got out o' all the flowers, even the leafiest and homeliest. The bee gets it in the onliest places, you see; he don't turn up his nose at a mullen-stalk, no more'n he does at a garden-pink; and I shouldn't wonder if the Lord had put just as much honey in one as 't'other. But if he was a bee with an aristocratic turn o' mind, and wouldn't look for honey anywheres but in garden-pinks and damask-roses, it's my opinion that he'd go home to his hive empty-handed the biggest part o' the time. And I suppose the Lord has put about as much honey in one man's road as another's—if he only knew how to look for it, and didn't despise mullen-stalks."

Then the bee shows me it's a man's business to hive up honey—not jest to go round amusin' himself with the flowers, and takin' only what tastes good and what he can eat at the time, but to store it up against the winter of old age and trouble. I mean the honey of wisdom, marm, that begins in the fear of God. And besides all that, the bee shows me that a man should go to his honest day's work with a joyful spirit, singin' and makin' melody in his heart; and not be agoin' round with a sour face and a grumblin' tongue and a cross-grained temper, jest as if he thought the Lord who made him didn't know what was good for him. But it's time for me to jog along, marm, for this old chair and I haven't been late to church since we took to goin' thar together, and we shouldn't like to begin now; though, to be sure, people that's got legs and horses to get 'em thar don't seem to mind being late much."—Without and Within.

CHIPS.

BY J. H.

Some Christian brethren were conversing upon the best means for securing a revival in a time of general religious declension. Some proposed that they should begin to persuade the unconverted to come to Christ, as the best means of quickening their own spiritual life. Then a brother, who was accustomed to using an axe, remarked, "if I go into the woods with a dull axe, I work hard to chop but little; and my axe never becomes sharper by use. I think it best to begin work with a sharp axe." Do we not sometimes make fruitless, discouraging efforts with dull tools, when a proper fitness for our work at first would secure glorious success?

Overflowing joy is not the surest sign of high spiritual attainments. Inasmuch as we partake of Christ's spirit, we may enter into soul-labor or travail of spirit for the unsaved. Like Him, we may weep over them, and our burdened souls may experience the groanings which cannot be uttered. A rejoicing soul is like a tree in bloom; but a soul burdened with ardent desires for the salvation of others, is like a tree laden with precious fruit. Let doing good be our aim, and our personal happiness be a secondary matter.

Christ plainly told those who were inclined to follow Him that they must forsake all to be His disciples. Now men are told that Christianity will but add lustre to their worldly honors, increase their worldly gains, and deprive them of no real worldly enjoyments. Without questioning the truth of these statements, we may ask whether it is not to be feared that very many who profess godliness under modern circumstances, would be ashamed of their religion if it led them to be despised of men, to endure reproaches, poverty, and the bloody persecutions of by-gone ages?

DOCTRINAL PAPERS.

EXEGESIS OF I. COR. XI. 10.

BY REV. DAVID NASH.

*For this cause ought the woman to have power over her head, because of the angels.

There are few passages in the Holy Scriptures that have given rise to such a variety of conjectures and explanations, and are less understood than this verse. But in coming to any probable conclusion as to the meaning of these words, it will be necessary to endeavor to ascertain the object the apostle had in view in the chapter.

He had some reproaches to give the Corinthians for several irregularities in their manner of conducting public worship. To introduce with greater efficacy those reproaches, he first commends them for what was praiseworthy among them. "Now, I praise you that ye remember me in all things, and keep the ordinances (or traditions) as I delivered them to you" (verse 2). At least the main body of the church loved, honored, and respected him, and were observant of his instructions. Then he lays a foundation for the rebuke he found it necessary to give, in reminding them of the superiority of the man over the woman. "I would have you know that the head of every man is Christ (verse 3). He is the Creator and Governor of all, and in a peculiar manner the head of His Church, so that every Christian should often recollect the relation in which he hath the honor to stand to Christ, as an engagement to observe the most respectful decorum in his whole behavior towards Him. "And the head of the woman is the man, who hath by creation and nature the superiority, and therefore the woman should be in subjection, for according to Gen. iii. 16, God placed her in dependence on, and subjection to man. "And the head of Christ is God." Considered as Mediator, and in His human nature, He is inferior to the Father, though in His Godhead co-equal and co-eternal.

The thing that the apostle found that needed reproof was, that their men prayed and prophesied and spoke in their public assemblies having their heads covered, and the women uncovered. Veiling the head in the Eastern countries was regarded as a token of modesty and subjection in the woman; and having the head uncovered betokened the superiority of the man. When, therefore, any man prayed or prophesied, or spoke, leading the devotions of the congregation, with a covering on his head, he dishonored Christ, his Head, who had given him the superiority. On the contrary, if any woman, under an extraordinary inspiration, or otherwise, prays, or prophesies, or speaks, in public, with her head uncovered, she dishonors man, who is her head, by such an affectation of appearing like him, and instead of modest subjection pretends to an equality with him; and she might with equal propriety cut her hair short, and wear it in the form peculiar to men, and thus appear unveiled.

But if such a sight would appear improper and highly immodest in a religious assembly, then let her be covered. "The man ought not to cover his head" (verse 7); it would be to debase his dignity, "forasmuch as he is the image and glory of God," invested with the supreme dominion over the inferior creatures, representing the supreme dominion of God. "But the woman is the glory of the man," who hath the honor of being placed in the rank of creation above her, and hath a kind and becoming dominion over her. She is the glory of man by being subject to him, "and of all creatures coming nearest to him in all the excellencies of his nature." (verse 5). In his first production, "but the woman of the man," as we read in the sacred history, Gen. ii. 21 and 23: "And the Lord God caused a deep sleep to fall upon Adam, and he slept; and He took one of his ribs and closed up the flesh instead thereof, and the rib which the Lord God had taken from man, made He a woman, and brought her unto the man; and Adam said, 'This is now bone of my bones, and flesh of my flesh; she shall be called woman, because she was taken out of man.'" "Neither was the man created for the woman" (verse 9), seeing he was in being before her. He was not created to accommodate and assist her, "but the woman for the man," that he might have a help-meet for him, which before he found not in the whole creation.

It is proper, therefore, to bear in mind that the immediate object of the statement in the 10th verse is of a general kind, and has respect to the relation of the woman, as determined by the order of their creation, as we have noticed in the preceding verses. "For this cause (namely, on account of that relative position and destiny) ought the woman to have power on her head, because of the angels." It is plainly the attire and aspect of the woman, as indicative of her proper place, that the apostle has here more immediately in view, and not merely, nor exclusively, her appearance and bearing in the church. This last and more specific point he would derive simply as a practical conclusion from the other.

Now, as to the import of what he says on the more general subject, there can be little doubt that what is meant by having power or authority on the head, is having what visibly exhibited that power—namely, a veiled, or covered appearance, which is the natural symbol of a dependent or subordinate position. There is no force in the objection that it is rather the want of power and authority, than the possession of it, which is ascribed to the woman, for it proceeds on a mistaken view of the expression, as if the apostle meant she had the power to use it as her own. The reverse rather is indicated. The expression is entirely similar to that used by the centurion in Matt. viii. 9: "For I also am a man under authority." He stood, as it were, under its law and ordination, having authorized him to do; that, but no more; so the woman here "ought to have power on her head;" in other words, something in the very attire and aspect of her head to denote that authority lay upon her. A veiled appearance naturally, by her long hair, and artificially by an appropriate head-dress, is such a thing. It is a sign of respect and submission toward the higher authority lodged in the man, and betokens that it is hers to do with ministrations of service, rather than with the right of government and control.

Hence the feminine aspect which, in the ancient ordinance of the Nazirite vow, the person bound by it had to assume. The Nazirite placed himself in strict subordination to God, whose authority and power rested upon him in a manner quite peculiar. To mark this, he had to let his hair grow like a woman's, so that, as the woman in relation to the man, so he in relation to God, might be said to have power or authority on his head. The parting with this symbol of his position, as in the case of Samson, was in effect abandoning the covenant relation under which he stood—breaking loose from God. Samson presumptuously trifled with the divine gift entrusted to him, and went so far as to suffer the hair of his head to be meddled with, though it was sanctified to the Lord. It was at this time probably that "the spirit of the Lord departed from him"—that the miraculous divine gift which he had possessed was withdrawn. Although beguiled by amorous passion, he knew it not.

Then, at midnight, a letter was posted to his friends, informing them where he was; and the happy friends parted for the night. Joseph well repaid all the confidence placed in him. He became a faithful helper to his benefactors, served them for years, was sent to school, acquired an excellent education, but, best of all, became a devoted Christian, and a zealous and useful Wesleyan minister. For forty years he served his generation in the itinerancy, and was "gathered to his fathers" amid the lamentations of a numerous family and a vast concourse of mourners.

Not long after the introduction of Joseph to Mr. Harrison's family, one evening, early in the month of May, Mr. and Mrs. Harrison were at supper (the supper in England is the last meal of the day, after the work of the day is all done, usually taking it from nine to ten o'clock), and a loud knock summoned the servant to the door. No one was there. The girl looked up and down the street, but no one was to be seen; a basket, however, was on the door-step, which she carried to her mistress. The cloth which covered it was removed, and the sweet face of a sleeping baby-boy greeted her sight. He was nicely dressed, and was laid on a parcel of clothes. There was no paper to give his name or any other information. But the next morning the post brought the following letter, which was stained, evidently, with many tears:—

"Dear Mr. Harrison: With a bleeding heart I forsake my child. His existence, as my son, would ruin a respectable family. Bring him up in poverty, that he may never know the sorrows of gentility without riches. He is sent to you as a little human being without a friend. Pity, and be merciful to my boy."

Mr. Harrison wanted to have the child in his family, but Mr. Greatheart and the vicar advised him to hand him over to the parish. He was carefully brought up by poor Wesleyans, and his rich friends, the Harrisons, helped him privately, keeping a careful oversight of him, but giving him no promise of future aid. He attended the local school at the chapel, became a local preacher, and qualified himself for, and then creditably passed the necessary examinations for admission to the Conference. When asked the usual question, "to what work do you offer yourself?" he replied, "for Sierra Leone." The ministers present looked with surprise at the young speaker, and the chairman exclaimed, "Sierra Leone, the graveyard of missionaries?"

"Yes, sir," replied John May—(he had been named May, to commemorate the month when he was left on Mr. Harrison's door-step, and John, after Mr. Wesley)—"Yes, sir; missionaries must go there, and no one is more suitable than myself. I am healthy. I am likely to live usefully there, and I have no family to be afflicted if I fall. If you send any other man, should he fall, you lose a life, and a family is broken; with me, you will lose only a life. But, sir, ever since I learned my history, I have been a praying man; I have learned from this letter (holding his mother's letter in his right hand), to make sacrifices for the benefit of others. I might live longer in England, but not more usefully; and I feel called of God to offer myself to you and to the Conference as a missionary for Sierra Leone."

He was sent. He never learned who his parents were; but when he preached his farewell sermon in Cob Coal chapel, a lady with three gentle people, all strangers to the place, sat in a large pew near the chapel door. The lady was much affected from the moment her eyes rested on Mr. May, and at last she was so excited that she was carried out by her friends, and a carriage in waiting took her quickly away.

Mr. May lived only a few years, but was a most successful missionary; and died on his station, and was buried, his mother's letter being buried with him, enclosed in a small black bag which he had long worn suspended from his neck, and which he charged his friends not to remove, or to open.

Years have passed. Mr. Harrison's business greatly increased, extending in all directions. His character for strict honesty and uprightness has won the confidence and patronage of all who know him. His gains have become princely—his wealth constantly increasing. His "push, tact, and principle," with God's blessing, have crowned his honest efforts with grand results. The circuit has greatly advanced in numbers and influence, employing three ministers and thirty-seven local preachers. The friendship between Mr. Greatheart and the Harrisons has strengthened with passing years, and the "conspiracy" before mentioned is about to be divulged and consummated.

Mr. Greatheart was on a visit to his old friends, to assist at the marriages of his only daughter to Mr. Harrison's eldest son, and his only son to Mr. Harrison's eldest daughter. "You remember my husband whispering to me the night of our first stock-taking?" said Mrs. Harrison to him.

"I do; but I had forgotten the circumstances. And what did he then say?"

"He whispered, 'our children shall marry his children.' You know, we then had a son and a daughter, and that circumstance suggested what he called a 'good idea.'"

"A thought which I have cherished, too," said Mr. Harrison.

"It is an arrangement which I have not made," said the minister, "but in which I greatly rejoice. My two dear motherless children have caused me many anxious hours; I have carefully

educated them, and that was all I could do for them. Now this great happiness comes to cheer me, and to brighten the last days of my long life."

"We are all getting old. My Jane with her spectacles, you with your bald head, and my white hairs, tell of long winters since we sat in the old house yonder, weighing our goods, and ascertaining, to a penny, the measure of our means."

"But how did our young people become acquainted?"

"We have always talked to our family on all business matters; indeed, we have acquainted them with every particular of our commencement in trade, excepting only the whisper; and that we reveal to them at breakfast to-morrow. Tom went to Darlington when we knew your May was at home, and he loved her; then we got your daughter here, and insisted on her brother coming to fetch her away, and he fell in love with Jane."

"And after the young folks loved each other," said Mr. Harrison, "then the old lady and myself concluded the plot, and the children have completed the engagements."

"And your fine old vicar, Mrs. Harrison, will marry them? He must be nearly ninety years of age."

"He is ninety-two; and he is so interested in these marriages. He has been through Tom's mill. 'Who would have thought it?' said he. 'I now know that religion, ambition, and industry, united and persevered in, from generation to generation, in Great Britain can make a peasant's son the ancestor of a peer.'"

Again, years have passed. Mr. Harrison, the once strong and vigorous man, is now broken by sickness; and the sad tidings are borne to and fro, from house to house, "the doctors all say he cannot get better."

A few Sundays before the fatal termination of his sickness, a love-feast was held in the Cob Coal Wesley chapel; and, as usual, the members of the Wesleyan societies in the town and adjoining villages flocked to enjoy it.

"Poor old Mr. Harrison will think of us," said one to his friend.

"Yes, that he will. I cannot remember a love-feast without him."

"He has had no illness since childhood till now. He was present at the first love-feast held in this chapel, and has never been absent from divine service on the Sabbath since it was erected, till the commencement of his illness. I fear he will soon leave us."

"We cannot expect him to live long, if he is restored to health; but he is so mixed up with all our church interests, that I do not see how we can do without him."

The meeting commenced. During the service the people were startled by the sudden apparition of Mr. Harrison, tall, pale, with long white hair, passing feebly down the aisle. He had left his room and his house, unobserved by his family, who thought him sleeping, and had shut themselves up in a distant room, where they could converse without disturbing him. The minister hastened toward him, and assisted him to a seat within the communion rail. There, seated in the minister's chair, and leaning forward on a staff, he looked earnestly and solemnly at the audience, and, feebly, yet distinctly whispered, "farewell!"

The people felt the softly spoken word, as though it was a fire thrown among them. They turned pale, and then they wept. This roused the dying man, and rising to his feet, he stood erect, and with his right hand extended toward heaven he exclaimed, "they are all dead but me. I am the sole survivor of the first love-feast in this place, and this is my last attendance; I am dying. The elders of this society will soon follow me to the grave, and all our offices in the Church will descend to you, young men. Prepare yourselves for your work. Live in a saved state. Be blameless in the world. Lose no opportunity of personal and family improvement. Be true to Methodism, and she will repay you. All my success in life, and happiness in death, is through the blessed religion I learned from Methodists. I now leave you. I cannot shake hands with you all. I shake hands with you, minister, and through him with you, and with your families, and with the circuit. Farewell, sir; farewell!"

He was carried home. His exertions induced faintness, but he rallied, and that evening conversed freely with his family, imparting to them many wise and weighty counsels, and leaving them a Christian testimony far more precious than the princely fortune they inherited. On a Sunday morning he died in peaceful triumph.

A few days passed, and then the bell-man went through the town, stood in every street, rang his bell, and cried:—"Please take notice: the mayor, the corporation, the clergy, and the gentry of this parish, have arranged to attend the burial of our great townsman, the late Thomas Harrison, esq., to-morrow morning at eleven o'clock. And it is requested that all the shops be closed, and that all respectable people will attend the funeral. God save the Queen."

Amid the tears, the lamentations, the private and public grief of his townsman, the funeral cortege proceeded, and his remains were laid in a vault near the grave of the lady who had taught him to read, and laid in him the foundation of a noble character and of extensive usefulness, which have made his memory fragrant, and rendered his name a household word among English Wesleyans. To his numerous family, scattered widely over the earth, he bequeathed not only his possessions, but what has proved incomparably more

valuable to them, an example of simple, intelligent piety, and personal, domestic, and mercantile virtues, which have lighted up their pathway to a nobler position, which is being generously and gratefully employed to strengthen, extend and bless the Church of their, and their father's choice, and to impart influence and success to not only her institutions, but to other associations for the extinction of caste, and the universal elevation of humanity.

NOTE.—"Tales of Wesleyan Methodists," bearing the imprint of "Turner & Co., London," furnish many well authenticated facts respecting some of the prominent ministers and laymen of English Methodism. The facts of this story are collected from this interesting work. J. L.

CORRESPONDENCE.

THE EDUCATION OF GIRLS.

BY REV. CHAS. W. CUSHING.

"Sex in Education," by Edward H. Clark, M. D., is the title of a book of less than 200 pages, from the press of James R. Osgood & Co., Boston, which must make a deep impression upon the minds of parents and educators.

The book ought to be read by every parent in the land; for, if its statements are true, the sooner the suggestions are heeded the better for our girls and the race. The author does not claim that the suggestions are entirely original, but attempts to amplify and put in order suggestions which have been made by others as well as himself.

The book is a heavy blow aimed somewhat indirectly at the notion that girls should do in education everything that boys do, and directly at the notion that they can do it better with boys, or as boys do.

The argument is mainly a physiological one—such as we should expect from a thoroughly educated and experienced physician—based upon the fact, that from 14 to 18 or 20 years of age there is a demand upon the physical energies of girls far greater than upon boys; and that there is a periodical demand for rest which makes it physically impossible for girls to do what boys can, and with the same regularity, without imperiling life and health.

"In the four years from fourteen to eighteen," says the author, "she accomplishes an amount of physiological cell change and growth which nature does not require of a boy in twice that time." It is obvious that a girl upon whom nature, for a limited period, and for a definite purpose, imposes so great a physiological task, will not have as much power left for the tasks of the school as the boy of whom nature requires less at the corresponding epoch."

The author has given many cases from his own practice and that of others, which certainly go very far to establish his theory. It is not claimed that all the ills and weaknesses of American women are chargeable upon errors in the process of education. The writer admits, as is doubtless true, that much of this evil comes from the unnatural forcing of American girls into society, from their modes of dress, late hours, unwholesome diet, etc.

It is a serious question how reform can be effected in these matters. And the author of this book is not the only one who has felt that some reform must be wrought, or the Anglo-Saxon race is doomed. Fond parents are so anxious to see their precocious daughters claiming the applause of society, that they sacrifice them upon the altar of fashion with as much deliberation as any heathen mother ever cast her child into the Ganges, and with far more culpability.

Parents and teachers alike are so anxious to see how much memoriter education little children can show, that in many instances they are recklessly crowded to the verge of physical ruin, in order to win the laurels. There can be no doubt that the educational growth of our children is in too many instances a hot bed growth, which makes them too tender for the severities of the duties which come after.

Boys may stand it; some sluggishly compounded boys may need it; but delicately organized girls cannot endure it, and our system must be changed, or we shall reap the evil which will inevitably follow. All this the author of the book before us admits. But the main scope of it is against the co-education of the sexes, because as the writer says, "co-education signifies, in common acceptance, identical education." "This identity of training is what many at the present day seem to be praying for." "Appropriate education of the two sexes, carried as far as possible, is a consummation most devoutly to be desired; identical education of the two sexes is a crime before God and humanity, that physiology protests against, and that experience weeps over."

The author seems to have made an unanswerable argument from a physiological standpoint, which is really the point from which this whole question should be studied. There will be many men, and women too, who will doubtless say, as a professor in one of our colleges recently said: "the girls in our classes go through their work as regularly as the boys—they are never sick." Of course they would. Their standing and reputation are both at stake; and it is this fact, that girls are stimulated to go through with their work thus regularly, that leads the writer of the book to protest against such a system. And if a teacher knows so little, or thinks so little about the physical condition of girls, that he will vindicate the system simply because they do not admit their disability, it only shows that he should never be entrusted with their education. Every

well educated physician knows that girls cannot work through the seminary or the college in this way without positive physical injury. This the author aims to impress upon the community. To acknowledge this will be the overthrow of pet projects which many men and women of influence have labored long and hard to get under way.

But if these are facts, they must be met, and it had better be done now than to wait until wrong plans are more fully matured, and more evil is wrought by plans already in operation. This contemplates a change which will involve expense, for either our whole school system must be reconstructed, and made more flexible, so that boys and girls can be educated together safely, or else separate schools of a still higher order must be established for girls.

But if the health of our girls and their fitness for the serious duties of maternal life demand it, the investment will be a good one, at any cost.

We commend the careful reading of the book to all parents and educators.

Our Social Meeting.

"N. P." always speaks to the point. WAS IT A MIRACLE?

Suddenly a person recovered the use of a limb? Well, in medical readings we have accounts of the great and sudden effects of fright on the health. A sudden turn of the imagination has had a wonderful effect on the system for good sometimes. Is that a miracle? The pain of a tooth has been beguiled, for a while at least, by some pleasing thing, wholly occupying attention. A man was known to shoulder his crutches and run, to see a sight he was intensely interested to see. A mighty effort of the will has scattered some clog in the circulation that had occasioned stiffness and much pain before.

If a large part of the human body is fluid, reason shows local disease, however turbulent apparently, may have a very surprising removal sometimes (if then just ripe, and ready to depart), and that too with the simplest agency, such as "the laying on of the hands," especially the hand of a vigorous person; and a good smart rubbing added if found necessary.

The most pious physician I ever knew, once told me of a "great cure" he effected on a very respectable person, by the use of only sweetened water! The great "Matchless Sanative" (ply all nostrums were not as innocent as the author of that) of thirty-five years ago, was found to be equally innocent; but its very high price constituted its chief value, no doubt, with the poor credulous patients.

I find nobody believes how much they are affected by their own imagination. So we shall always be the game of quackery, more or less, so long as physiological laws are not known to all of us thoroughly.

Our Book Table.

WHAT CAN SHE DO? By Rev. E. P. Roe. New York: Dodd & Mead. We have here a work of fiction, with a sober and definite purpose. What a family of girls may do, and to what they are exposed, when left to their own resources and ordinary opportunities, are here graphically recorded. The story has much dramatic power, is well, delicately, and naturally told, and is full of wholesome and pertinent lessons. Girls who have better opportunities will find inspiration from these vigorous pages.

THE CHRISTIAN TRUMPET; or, Prophecies and Predictions. Compiled by Pellegrino. Boston: Patrick Donahue. This is a collection from Roman Catholic chronicles of prophetic disclosures, by devout monks and priests, of events at the time the prophecies are here said to have been written, in the future, and which were fulfilled, more especially in the modern history of Europe. These prophecies, however, sweep over all time until the end of the world, and largely relate to the coming triumphs of the Papal Church, and the humiliation and discomfiture of all its foes. It is an interesting volume, in many respects. Its special prophecies need to be better fortified by undoubted historical evidences, and others are simple and natural coincidences, and probable guesses.

PHILOSOPHY OF RHETORIC. By Prof. John Bascom. Woolworth, Alsworth & Co., New York. We have here a very succinct and comprehensive treatise by one of the clearest thinkers of our times. Its philosophical arrangement, and its close adhesion to the one art which it teaches, bringing the whole subject into a compact form, renders it particularly adapted to be an academic text-book.

THE CROSS OF BRINY; or, Irene's Love. A Novel. Philadelphia: Porter & Coates. The peculiarity of this volume is the admirable unity attained in an experiment, one similar to which was attempted a year or two since in the *Old and New*—of preparing a work of fiction, in which four different persons were employed. In this volume, Madame Girardin, Theophile Gautier, Jules Sandeau, and Mery, sing their personal notes, and yet under pseudonyms preserve them, and present a harmonious volume, reading as smoothly and as uninterrupted in its flow as if the work of one mind and hand.

THE PAYSON, DUNTON AND SCRIBNER MANUAL OF PENMANSHIP. New York: Woolworth, Alsworth & Co. This is a collection, in a permanent and consecutive form, of the rules and copies so familiar to the numerous students who have used the writing series of these masters of the pen. It is an excellent text-book.

The same publishers have issued a very handy edition of XENOPHON'S ANABASIS, with a Lexicon appended. The edition is well-edited by Prof. Alpheus Crosby, of Dartmouth College.

Porter & Coates, of Philadelphia, issue, in fine style, LADY GREEN-SATIN and HER MAJESTY ROSETTE; or, The History of Jean Paul and his Little Mice. Translated from the French of the Baroness E. Martineau Des Chesnes—very French and droll.

REMEMBER ME; or, The Holy Communion. By Ray Palmer. New York: A. S. Barnes & Co. A thin volume, handsomely published, and replete with warm, practical, and spiritual counsels in reference to the Lord's Supper and its profitable celebration interspersed with original hymns.

Mason, Baker & Pratt, New York, have issued, in a handsome form for preservation, the late eloquent address of Rev. Henry Martyn Scudder, D. D., upon THE CATHOLIC

AND THE PUBLIC SCHOOLS. It produced a great impression upon its first delivery and is a very stirring appeal.

Lee & Shepard issue a volume of fiction, "with a mission," entitled HIS MARRIAGE VOW, by Mrs. Caroline Fairfield Corbin. The authors seeks to show, in her story, that true, many love consists not in falling into illicit temptation and repenting, as set forth in modern novels, but in positively resisting the first solicitations to heart disloyalty.

Harper & Brothers have issued, in a model form for school books, LEVINTON'S LANGUAGE LESSONS; Introductory for Intermediate Grammar Grades. It looks like a model text-book within, as well as without.

Ginn Brothers publish THE ELEMENTS OF LOGARITHMS, with an explanation of the three and four place tables of Logarithmic and Trigonometric functions, by James Mills Pierce, of Harvard College.

James R. Osgood & Co. have issued a new holiday edition of COUPON BONDS, by J. T. Trowbridge. We doubt whether any modern story has occasioned so much convulsive merriment as the leading one in this very handsome book, giving the name to it.

We have a vivid recollection of our attempt, upon its first publication, when the real "coupon bonds" were also a fresh invention, to read it aloud in the family. It is enough to say that we survived to tell the story, which showed no ordinary strength of constitution; but the simple recollection of it makes our sides ache. There are nine other tales in this very attractive volume, worthy, from their humor and admirable sketches of character, to be published with "Coupon Bonds."

The same publishers have issued a new edition, also, of Charles Dudley Warner's BACKLOG STUDIES. It is a charming volume, only second to his "Summer in a Garden," in its rare combination of admirable humor, Mr. Warner is our American Charles Lamb, and his books, like those of the quaint and gentle "Elia," will have a perpetual interest. They are calculated for all seasons, but especially delightful in hours of intellectual recreation, and as a traveling companion.

Hurd & Houghton have issued in a handsome quarto, on fine paper, with tasteful illustrations, the delightful BALLADS FOR LITTLE FOLK, by Alice and Phoebe Cary. This edition has been edited by their warm friend and biographer, Myra Clemens Ames. Mrs. Ames well says that the children all lost two of their best friends and well-wishers in the deaths of these talented and tender-hearted women. Some of their brightest, most musical and merry, as well as pathetic verses, were written to win the ear, and bless the hearts of children. This is a capital holiday gift, the value of which will not wear away by time.

Scribner, Armstrong & Co. publish HANS BRINKER; or, The Silver Skates. A Story of Life in Holland. By Mary Mapes Dodge. Illustrated by F. O. C. Darley, Thomas Nast and others. This is a pleasant and well-written Dutch story; but it is more. All along its amusing and attractive pages, it gives true and instructive descriptions of scenes, customs, and domestic and social life in Holland. If we should visit Amsterdam we should certainly inquire after the "famous Doctor Brinker riding in his grand coach." This volume will never lack youthful readers, while, without preaching, it constantly inculcates trust in the divine Providence, and a resolute performance of duty.

The same publishers have issued also, in holiday bindings and ornamented pages, the already popular SAXE HOLM'S STORIES. They were eagerly read when published in their monthly. This volume contains six—"Draxy Miller's Downy," "The Elder's Wife," "Whose Wife was She?" "The One-legged Dancers," "How One Woman Kept Her Husband," and "Esther Wymann Love-letters."

Dodd & Mead have issued, in the same handsome form, the fifth of their interesting and profitable series of volumes, by J. S. C. Abbott, bearing the general title of PIONEERS AND PATRIOTS OF AMERICA. This volume recounts the strange fortunes of the well-known hunter, Indian fighter, trapper, pathfinder and spy.

It is a true tale of the most adventures on the plains, in the immense valleys along the water courses, and among the mountains of our western country. The boys are to be envied in the enjoyment they will reap from these pages.

LITERARY NOTES.

M. Michelet is now at work on a history of the stirring events in France during the year 1815 and the era of the Restoration.

Richard Henry Stoddard is editing the poems of the late John R. Thompson, literary editor of the New York Evening Post.

"The Border Land of Science" is Mr. R. A. Proctor's last book published in this country. It is brought out by the Lippincotts.

"Popular Objections to Revealed Truth" is the title of the third volume of lectures delivered before the English Christian Evidence Society. A new boy's book, dealing with the fearful and the extraordinary in sailor life, is "Perilous Incidents in the Lives of Sailors and Travelers," a book just issued by Porter & Coates. It is a translation of a German work, and treats of practical encounters among the West India Islands, a winter spent in the Frozen Ocean, a captivity in the Japanese kingdom, and other harrowing adventures on land and sea.

—J. R. Osgood & Co. have just issued Mr. George H. Lewes' "Story of Goethe's Life."—One of the most elegant, as well as entertaining books for boys published for some months, is a translation of "Hector Malot's 'Romeo Kalbris.' The author is one of those brilliant Frenchmen who seem to have in perfection the faculty of giving to fictitious incidents the air of reality. "Romain Kalbris" is the story of a French boy, who passes through many astonishing adventures on land and sea—such as an escape with a band of traveling showmen, and a voyage on a sinking ship. The style is bright and pleasant, and in its moral tone the book is unexceptionable. In "My Little Girl," a good novel recently published by J. R. Osgood & Co., one of the characters, Hartley Venn, is what a flatterer might call a "literary man," but not a very successful one, as the following *jeu d'esprit* will show: "Another compensation," says Venn, "may be got from the magnitude of misfortunes. To have had more funerals than anybody else, confers a distinction on any woman. To have had more MSS. rejected than anybody else, confers a distinction upon you, my dear Venn."—Lee & Shepard have just issued a valuable little manual, which ought to have a wide sale, and a still wider use. It is "The Pronouncing Hand-book of Words Often Mispronounced," by Richard Soule and Loomis J. Campbell. It gives the correct pronunciation of 3,000 words, at the low rate of sixty cents. —A. D. F. Randolph & Co. have just published Dr. Prime's "The Alhambra and the Kremlin," and "Aspects of Authority," by Francis Jacox, author of "Cues from All Quarters," etc.

CHURCH EXTENSION.

ACTION OF THE GENERAL COMMITTEE.

The following are the collections asked, and the appropriations authorized, for the year 1874:

CONGREGATION.	Am't asked.	Am't authorized.
Arkansas,	200	1,000
Alabama,	200	1,000
Baltimore,	3,000	1,500
California,	1,000	1,500
Central German,	4,500	4,500
Central Illinois,	2,500	1,000
Central New York,	4,000	500
Central Ohio,	2,000	1,000
Central Pennsylvania,	3,000	1,000
Chicago German,	1,000	1,000
Cincinnati,	4,500	1,000
Colorado,	200	2,000
Delaware,	150	600
Des Moines,	1,500	1,500
Detroit,	3,000	1,500
East German,	1,000	1,000
East Maine,	500	500
E. Oregon & Washington,	200	1,500
Florida,	4,000	800
Georgia,	400	3,000
Holston,	700	2,000
Illinois,	3,500	500
Indiana,	2,000	1,000
Iowa,	2,000	1,000
Kansas,	1,500	1,500
Kentucky,	1,000	1,000
Lancaster,	200	1,000
Louisiana (\$1,500 to German Work, \$2,000),	500	3,500
Maine,	1,000	500
Michigan,	2,500	1,500
Minnesota,	1,500	3,000
Mississippi,	500	1,500
Montgomery,	2,000	1,000
Nebraska,	700	2,500
Nevada,	200	1,000
New England,	4,000	500
New Hampshire,	1,300	4,000
New Jersey,	2,500	500
New York,	7,000	1,000
New York East,	6,500	1,000
North Carolina,	200	1,000
Northern New York,	2,500	500
North Indiana,	2,000	1,000
North Ohio,	2,500	500
Northwestern German,	1,000	1,000
Northwestern Indiana,	2,000	500
Northwestern Iowa,	2,000	500
Ohio,	4,000	1,000
Oregon,	800	1,000
Philadelphia,	2,000	2,000
Pittsburgh,	5,000	2,000
Providence,	3,000	500
Rock River,	4,000	2,000
Rocky Mountain,	150	1,000
South Carolina,	500	2,000
Southern German,	500	2,000
Southern Indiana,	2,000	500
Southern Illinois,	2,000	1,000
Southern Kansas,	700	1,500
Southwestern German,	2,000	2,000
St. Louis,	1,000	2,000
Tennessee,	2,000	2,000
Texas,	200	1,500
Troy,	3,500	1,000
Upper Iowa,	2,000	500
Vermont,	500	200
Virginia,	300	1,500
Washington,	500	1,000
Western New York,	300	1,500
Western Texas,	200	1,500
West Virginia,	500	1,000
Wisconsin,	1,000	1,000
Wyoming,	2,000	1,500
Missions,	12,000	12,000
Contingent Fund,	4,000	4,000
Office Expenses,	12,000	12,000
Redemption of Bonds,	144,150	144,150

N. B. The figures in the second column will be modified as the collections taken shall modify those of the first, in accordance with the following resolution:—

That in the case of all Conferences within which the appropriations authorized are more than the amounts asked, the deficit of collections returned on amount asked may be deducted from the appropriations authorized; and in all other cases the appropriations authorized may be in proportion to the response of the Conference by its collections, to the call made upon it.

The Christian World.

MISSIONARY DEPARTMENT.

REV. R. W. ALLEN, EDITOR.

All the earth shall be filled with the glory of the Lord.—NUM. xiv. 21.

WEST AFRICA.—The Wesleyan Mission, in some parts of the West African field, has been severely tried. Wars, floods, and tornadoes have done their work thoroughly. The Gold Coast has been overrun with the Ashanti hordes, who have taken possession of the country, burnt the chapels and school-rooms, and destroyed property generally. The rains have been terrible, and the season very unhealthy to both foreigners and natives. Still, the missionaries are at work with divine favor and blessing. Rev. John Milum writes from Lagos, the Yoruba country, that the *Missionary* notices as follows:—

"I receive interesting and cheering letters from Porto-Novo, which is a walled town of a supposed population of 100,000. This town might be called a city of gods, being almost entirely given over to Paganism; for along its streets are found at almost every step gods of the most debasing and sensual character. We have a Mission house, a small chapel, and a school-house. Ever Sunday the chapel is crowded with attentive listeners to the Word of God; and the few members here are striving to get up a larger place of worship. No other Protestant body but ourselves is established there.

The population of the Lagos country and its dependencies is as follows:—Episcopalians, 3,145; Wesleyans, 1,048; Baptists, 71; Presbyterian, 2; Roman Catholics, 572; Mohammedans, 10,595; Pagans, 44,787; Total, 60,220.

JAMAICA.—Rev. Thomas Lea gives in *The Missionary Herald*, an interesting account of the work at Spanish Town. Some fifty persons had recently united with the Church at the different stations. His inquiries' class contained 130 persons. In the district prison, county jail, the parochial hospital, the Coolie depot, and among the poor lepers at Heathshire Bay, he finds abundant occupation, and his labors are greatly blessed. At Brown's Town, the Rev. Mr. Clark has seen extraordinary manifestations of grace. During the thirty-eight years of his ministry he had baptized more than 4,000 persons, and though in feeble health, is still abundant in labors.

THE BAPTIST MISSIONARY MAGAZINE, gives an account of a remarkable revival in Germany.

CHINA. *The Christian Advocate* contains the following brief note from Rev. S. L. Baldwin, dated Foochow, Oct. 6, 1873, which says: "Bishop Harris, accompanied by Rev. J. W. Waugh, D. D., Rev. R. C. Houghton, and Rev. W. A. Spencer, arrived here safely from Shanghai on the 30th ult. They

are all in good health and spirits. On Friday last all the Protestant missionaries of Foochow met at the house of Rev. S. L. Baldwin. Bishop Harris presided; and the subjects of 'Treaty Rights of Missionaries and Converts,' 'Climate and Sanitary Considerations,' 'Polygamy, and the Rules for Treating the Cases of Converted Polygamists,' and the 'Custom of Binding the Feet of Girls,' were discussed. The annual meeting commenced on Wednesday, the 8th."

A SUNDAY-SCHOOL EXERCISE.

THE RESURRECTION.

BY BENJAMIN PITMAN.

On the last Sabbath I said this subject had been discussed with more anxiety on my part than any other which we have had before us. This anxiety arose from three causes: the importance of the doctrine of the final resurrection; the circumstance that some of the ideas advanced might seem comparatively new; and a desire that any thought which I might advance might be such as in future days you might find no cause to reject, but might shed some ray of light on the doctrine of Christ's resurrection and our own.

As it is desirable that the further discussion of this subject on my part should be connected and not fragmentary, we will, for the present, omit the questions; and I will confine what I have to say to the chief difficulties which present themselves. After this the separate questions can be taken up, and the class will not be restricted in time in discussing them.

In treating of that period of the history of our Saviour, between His resurrection and ascension, we meet with that which is difficult of explanation—difficulties which books have neither explained nor grappled with. What was His bodily condition? Was His body matter, or spirit? If we answer, spirit, it had properties which do not belong to spirit; it was sensible to our touch, and we can neither touch nor handle spirit. "A spirit has not flesh and bones."

If we say matter, it possessed properties which do not belong to matter; it could pass through matter; matter offered no resistance to it; it was suddenly in the midst of the disciples, when the doors were closed for fear of the Jews, and there was no ingress; it was not necessary that one should "loose Him and let Him go;" the cement of the grave was no impediment to his rising; He simply left them undisturbed; the stone was not rolled away to let the rising God out, but to let His weeping disciples in; an angel's arm could not save Him from the grave; millions of angels could not confine Him there. Though Alps were piled upon the cave's mouth, the Saviour would have come forth on the morning of the third day.

"The rising God forsakes the tomb; In vain the tomb forbids his rise."

No one supposes that at the resurrection of the saints they will be hindered by what may enclose them. Though buried in a coffin of lead, or a sarcophagus of marble, or in the recesses of a pyramid, they will burst them all.

The Saviour could pass rapidly from place to place, without any visible means of locomotion; matter cannot do this. He could become invisible and vanish from sight; invisibility is not a property of matter. He had no resting or dwelling-place; matter must have.

What, then, was the state, condition and substance of the body of the Saviour during the period between the resurrection and the ascension? We will here premise that the natural body of our Saviour before His death was, in all and every respect, the same as those of the whole human family. Its substance was the same; its members, its organization; its infirmities, wants, necessities; coming from Bethany, He hungered; at Jacob's well, He rested from fatigue; on His passage across the sea of Tiberias, He slumbered from weariness; He asked water from the woman of Samaria; fainting on the cross, the holy Sufferer cried in the feeble accents of a child, "I thirst!" His mind was susceptible of all the pure and holy emotions of humanity; He could appreciate gratitude, kindness and love; "He loved Martha and Mary and Lazarus," for they had won His love by their love for Him. It was not unheeded that Mary kissed His feet, bedewed them with her tears, wiped them with the rich tresses of her head, and anointed them with the wealth of the costliest perfume. He was sensitive to neglect and discourtesy, though a manifestation of it produced not a ripple on the surface of his soul. "I entered thy house; thou gavest me no water for my feet; my head with oil thou didst not anoint; thou gavest me no kiss."

Such is the teaching of inspiration. "Forasmuch, then, as the children are partakers of flesh and blood, He likewise took part of the same, that through death He might destroy him that hath the power of death, that is, the devil." "For verily, He took not on Him the nature of angels, but He took on Him the seed of Abraham. Wherefore He behooved Him in all things to be made like unto His brethren, that He might be a merciful and faithful high priest; for in that He himself hath suffered, being tempted, He is able to succor them that are tempted."

In investigating this subject we must never forget that the divine Messiah was not like any other being that has ever appeared in our world. We may well exclaim, with the apostles, "Great is the mystery of godliness; God manifested in the flesh." This was emphatically so when Christ dwelt

among men. In Him divinity and humanity met. In no other light can we understand His life and doings on earth. He was like no other being; He had no fellow. The same mysterious truth must be our only guide in pursuing His history, from His crucifixion on Calvary to His ascension from the blessed hill of Bethany.

His resurrection was the first fruits of His passion—the earnest and the assurance of our own. In Him humanity burst the bars of death, triumphed over the grave, and passed the crystal gates of immortality. His resurrection was a type of our own, but in many respects different from it. It was necessary that it should be so. There will be no other resurrection like His, with the same circumstances. Christ, at His rising, had still something to do on earth in His bodily presence; He had to substantiate His resurrection—to confirm His own statements respecting himself—to corroborate what God had spoken by His prophets which had been since the world began—to leave to His disciples, and through them to the world, evidences which might be adduced and relied upon till time should be no more. For this purpose "He showed himself alive after His passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God until the day in which He was taken up, after that He, through the Holy Ghost, had given commandments to the apostles whom He had chosen." We are thus informed by the inspired penman that for forty days on earth He was occupied in things relative to His kingdom prior to His ascension. "And when He had spoken these things, while they beheld, He was taken up, and a cloud received Him out of their sight." In all those respects our resurrection will differ in its circumstances from that of Christ's; the saints will have no further work on earth; Christ's Church and kingdom on earth will have been perfected, and the earth destroyed.

We now again return to the question, What was the state, condition and substance of the body of the Saviour during the period of His stay upon earth, between His leaving the tomb and His ascension? Was it matter, or spirit? Was it what the saints will be when raised from the grave? We humbly reply, as no other being will ever be in the place of Christ, with His work to perform, so the condition of Christ's body during the period we are considering, was not like, or analogous to, that of any other. It was not at all times apparently spirit; it was not at all times apparently matter. In this respect it was variable, changeable. Its state, powers, faculties were miraculous; it was useful that it should be; it resulted from union of the divine and human. At its rising it had not the properties of matter; an adamant rod could not have confined it; it could have passed through solid granite. And yet, as a foundation for the faith of Thomas, it was manifested to him as flesh and bones. As the two Marys ran to tell the disciples of His resurrection He met them, saying, "All hail;" and they held Him by the feet and worshiped Him. Here was the appearance of the material body. On the shore of the Sea of Tiberias He manifested Himself to His disciples as in His natural body, saying, "Come and dine." At the tomb He was alternately visible and invisible to the weeping Mary. Turning, she beheld her Lord, but knew Him not. His familiar voice revealed Him as He said, as before His death, "Mary!" He appeared in another form to two of them, as they walked to Emmaus, journeying and conversing with them, they supposing Him to be only a stranger; at the close of the walk He went in to sup with them, and while breaking bread He suddenly vanished from their sight. Here was an alternation of flesh and spirit.

From all this, and much more, we can draw no other inference than this, that our state after our resurrection will be similar to that of the Saviour before He had ascended to "His father and our Father, to His God and our God." The bodies of the saints will not be like that of the Saviour on the earth before His ascension. Our bodies will be made like unto His glorious body when ascended. Do we ask what that body is? how it will appear? None can tell. Even on the mount of transfiguration His face did shine as the sun, and His raiment was as white as the light—exceeding white, as snow—as no fuller on earth can white them. "It doth not yet appear what we shall be, but we know that when He shall appear we shall be like Him, for we shall see Him as He is." Some have said that the body of our Saviour will appear forever gashed, wounded and scarred. The revelator gives a very different statement from this. "I turned, and saw One like unto the Son of Man, clothed with a garment down to the foot, and girt about the breast with a golden girdle. His head and His hair were white like wool—as was His snow; and His eyes were as a flame of fire. His feet were like fine brass, as if they burned in a furnace. His countenance was like the sun, shining in his strength, and His voice was as the sound of many waters." Says the prophet, "Above was the likeness of a throne, and upon the likeness of a throne was the likeness as the appearance of a man above it; and I saw as the color of amber, as the appearance of fire round about within it, from the appearance of His loins even upward, and from the appearance of His loins even downward; I saw as it were the appearance of fire, and it had brightness round about."

This is the appearance of the like-

ness of the glory of the Lord. True, these statements are all figurative, but designed to convey an idea of the unutterable glory of the appearance of Christ in heavenly kingdom; and we are assured that these vile bodies shall be fashioned like unto His most glorious body, when we shall have overcome and have sat down with Him on His throne, even as He has overcome and sat down with the Father on His throne.

We conclude, then, the body of our Saviour, during the forty days after His resurrection, was wholly anomalous. It was not in all respects the same as His natural body prior to His death. It was not like His glorified body after His ascension. Neither was it like those which the saints will have when caught up to meet the Lord in the air. One reason for this we with much humility have ventured to assign.

Sir Walter Scott one day met an Irish beggar in the street, who asked him for a sixpence. Sir Walter could not find one, and so gave him a shilling, saying, with a laugh, "but mind now, you owe me sixpence." "Och, sure enough!" said the beggar; "and God grant that you may live till I pay it!"

Commercial.

BOSTON MARKET.

Dec. 8, 1873.

Wool—Superfine, \$5.50 @ 6.00; extra, \$7.00 @ 8.00; Middling, \$7.50 @ 8.00; St. Louis, \$8.00 @ 8.50; Southern, \$8.50 @ 9.00; Western, \$9.00 @ 9.50; Western, \$9.50 @ 10.00; Western, \$10.00 @ 10.50; Western, \$10.50 @ 11.00; Western, \$11.00 @ 11.50; Western, \$11.50 @ 12.00; Western, \$12.00 @ 12.50; Western, \$12.50 @ 13.00; Western, \$13.00 @ 13.50; Western, \$13.50 @ 14.00; Western, \$14.00 @ 14.50; Western, \$14.50 @ 15.00; Western, \$15.00 @ 15.50; Western, \$15.50 @ 16.00; Western, \$16.00 @ 16.50; Western, \$16.50 @ 17.00; Western, \$17.00 @ 17.50; Western, \$17.50 @ 18.00; Western, \$18.00 @ 18.50; Western, \$18.50 @ 19.00; Western, \$19.00 @ 19.50; Western, \$19.50 @ 20.00; Western, \$20.00 @ 20.50; Western, \$20.50 @ 21.00; Western, \$21.00 @ 21.50; Western, \$21.50 @ 22.00; Western, \$22.00 @ 22.50; Western, \$22.50 @ 23.00; Western, \$23.00 @ 23.50; Western, \$23.50 @ 24.00; Western, \$24.00 @ 24.50; Western, \$24.50 @ 25.00; Western, \$25.00 @ 25.50; Western, \$25.50 @ 26.00; Western, \$26.00 @ 26.50; Western, \$26.50 @ 27.00; Western, \$27.00 @ 27.50; Western, \$27.50 @ 28.00; Western, \$28.00 @ 28.50; Western, \$28.50 @ 29.00; Western, \$29.00 @ 29.50; Western, \$29.50 @ 30.00; Western, \$30.00 @ 30.50; Western, \$30.50 @ 31.00; Western, \$31.00 @ 31.50; Western, \$31.50 @ 32.00; Western, \$32.00 @ 32.50; Western, \$32.50 @ 33.00; Western, \$33.00 @ 33.50; Western, \$33.50 @ 34.00; Western, \$34.00 @ 34.50; Western, \$34.50 @ 35.00; Western, \$35.00 @ 35.50; Western, \$35.50 @ 36.00; Western, \$36.00 @ 36.50; Western, \$36.50 @ 37.00; Western, \$37.00 @ 37.50; Western, \$37.50 @ 38.00; Western, \$38.00 @ 38.50; Western, \$38.50 @ 39.00; Western, \$39.00 @ 39.50; Western, \$39.50 @ 40.00; Western, \$40.00 @ 40.50; Western, \$40.50 @ 41.00; Western, \$41.00 @ 41.50; Western, \$41.50 @ 42.00; Western, \$42.00 @ 42.50; Western, \$42.50 @ 43.00; Western, \$43.00 @ 43.50; Western, \$43.50 @ 44.00; Western, \$44.00 @ 44.50; Western, \$44.50 @ 45.00; Western, \$45.00 @ 45.50; Western, \$45.50 @ 46.00; Western, \$46.00 @ 46.50; Western, \$46.50 @ 47.00; Western, \$47.00 @ 47.50; Western, \$47.50 @ 48.00; Western, \$48.00 @ 48.50; Western, \$48.50 @ 49.00; Western, \$49.00 @ 49.50; Western, \$49.50 @ 50.00; Western, \$50.00 @ 50.50; Western, \$50.50 @ 51.00; Western, \$51.00 @ 51.50; Western, \$51.50 @ 52.00; Western, \$52.00 @ 52.50; Western, \$52.50 @ 53.00; Western, \$53.00 @ 53.50; Western, \$53.50 @ 54.00; Western, \$54.00 @ 54.50; Western, \$54.50 @ 55.00; Western, \$55.00 @ 55.50; Western, \$55.50 @ 56.00; Western, \$56.00 @ 56.50; Western, \$56.50 @ 57.00; Western, \$57.00 @ 57.50; Western, \$57.50 @ 58.00; Western, \$58.00 @ 58.50; Western, \$58.50 @ 59.00; Western, \$59.00 @ 59.50; Western, \$59.50 @ 60.00; Western, \$60.00 @ 60.50; Western, \$60.50 @ 61.00; Western, \$61.00 @ 61.50; Western, \$61.50 @ 62.00; Western, \$62.00 @ 62.50; Western, \$62.50 @ 63.00; Western, \$63.00 @ 63.50; Western, \$63.50 @ 64.00; Western, \$64.00 @ 64.50; Western, \$64.50 @ 65.00; Western, \$65.00 @ 65.50; Western, \$65.50 @ 66.00; Western, \$66.00 @ 66.50; Western, \$66.50 @ 67.00; Western, \$67.00 @ 67.50; Western, \$67.50 @ 68.00; Western, \$68.00 @ 68.50; Western, \$68.50 @ 69.00; Western, \$69.00 @ 69.50; Western, \$69.50 @ 70.00; Western, \$70.00 @ 70.50; Western, \$70.50 @ 71.00; Western, \$71.00 @ 71.50; Western, \$71.50 @ 72.00; Western, \$72.00 @ 72.50; Western, \$72.50 @ 73.00; Western, \$73.00 @ 73.50; Western, \$73.50 @ 74.00; Western, \$74.00 @ 74.50; Western, \$74.50 @ 75.00; Western, \$75.00 @ 75.50; Western, \$75.50 @ 76.00; Western, \$76.00 @ 76.50; Western, \$76.50 @ 77.00; Western, \$77.00 @ 77.50; Western, \$77.50 @ 78.00; Western, \$78.00 @ 78.50; Western, \$78.50 @ 79.00; Western, \$79.00 @ 79.50; Western, \$79.50 @ 80.00; Western, \$80.00 @ 80.50; Western, \$80.50 @ 81.00; Western, \$81.00 @ 81.50; Western, \$81.50 @ 82.00; Western, \$82.00 @ 82.50; Western, \$82.50 @ 83.00; Western, \$83.00 @ 83.50; Western, \$83.50 @ 84.00; Western, \$84.00 @ 84.50; Western, \$84.50 @ 85.00; Western, \$85.00 @ 85.50; Western, \$85.50 @ 86.00; Western, \$86.00 @ 86.50; Western, \$86.50 @ 87.00; Western, \$87.00 @ 87.50; Western, \$87.50 @ 88.00; Western, \$88.00 @ 88.50; Western, \$88.50 @ 89.00; Western, \$89.00 @ 89.50; Western, \$89.50 @ 90.00; Western, \$90.00 @ 90.50; Western, \$90.50 @ 91.00; Western, \$91.00 @ 91.50; Western, \$91.50 @ 92.00; Western, \$92.00 @ 92.50; Western, \$92.50 @ 93.00; Western, \$93.00 @ 93.50; Western, \$93.50 @ 94.00; Western, \$94.00 @ 94.50; Western, \$94.50 @ 95.00; Western, \$95.00 @ 95.50; Western, \$95.50 @ 96.00; Western, \$96.00 @ 96.50; Western, \$96.50 @ 97.00; Western, \$97.00 @ 97.50; Western, \$97.50 @ 98.00; Western, \$98.00 @ 98.50; Western, \$98.50 @ 99.00; Western, \$99.00 @ 99.50; Western, \$99.50 @ 100.00; Western, \$100.00 @ 100.50; Western, \$100.50 @ 101.00; Western, \$101.00 @ 101.50; Western, \$101.50 @ 102.00; Western, \$102.00 @ 102.50; Western, \$102.50 @ 103.00; Western, \$103.00 @ 103.50; Western, \$103.50 @ 104.00; Western, \$104.00 @ 104.50; Western, \$104.50 @ 105.00; Western, \$105.00 @ 105.50; Western, \$105.50 @ 106.00; Western, \$106.00 @ 106.50; Western, \$106.50 @ 107.00; Western, \$107.00 @ 107.50; Western, \$107.50 @ 108.00; Western, \$108.00 @ 108.50; Western, \$108.50 @ 109.00; Western, \$109.00 @ 109.50; Western, \$109.50 @ 110.00; Western, \$110.00 @ 110.50; Western, \$110.50 @ 111.00; Western, \$111.00 @ 111.50; Western, \$111.50 @ 112.00; Western, \$112.00 @ 112.50; Western, \$112.50 @ 113.00; Western, \$113.00 @ 113.50; Western, \$113.50 @ 114.00; Western, \$114.00 @ 114.50; Western, \$114.50 @ 115.00; Western, \$115.00 @ 115.50; Western, \$115.50 @ 116.00; Western, \$116.00 @ 116.50; Western, \$116.50 @ 117.00; Western, \$117.00 @ 117.50; Western, \$117.50 @ 118.00; Western, \$118.00 @ 118.50; Western, \$118.50 @ 119.00; Western, \$119.00 @ 119.50; Western, \$119.50 @ 120.00; Western, \$120.00 @ 120.50; Western, \$120.50 @ 121.00; Western, \$121.00 @ 121.50; Western, \$121.50 @ 122.00; Western, \$122.00 @ 122.50; Western, \$122.50 @ 123.00; Western, \$123.00 @ 123.50; Western, \$123.50 @ 124.00; Western, \$124.00 @ 124.50; Western, \$124.50 @ 125.00; Western, \$125.00 @ 125.50; Western, \$125.50 @ 126.00; Western, \$126.00 @ 126.50; Western, \$126.50 @ 127.00; Western, \$127.00 @ 127.50; Western, \$127.50 @ 128.00; Western, \$128.00 @ 128.50; Western, \$128.50 @ 129.00; Western, \$129.00 @ 129.50; Western, \$129.50 @ 130.00; Western, \$130.00 @ 130.50; Western, \$130.50 @ 131.00; Western, \$131.00 @ 131.50; Western, \$131.50 @ 132.00; Western, \$132.00 @ 132.50; Western, \$132.50 @ 133.00; Western, \$133.00 @ 133.50; Western, \$133.50 @ 134.00; Western, \$134.00 @ 134.50; Western, \$134.50 @ 135.00; Western, \$135.00 @ 135.50; Western, \$135.50 @ 136.00; Western, \$136.00 @ 136.50; Western, \$136.50 @ 137.00; Western, \$137.00 @ 137.50; Western, \$137.50 @ 138.00; Western, \$138.00 @ 138.50; Western, \$138.50 @ 139.00; Western, \$139.00 @ 139.50; Western, \$139.50 @ 140.00; Western, \$140.00 @ 140.50; Western, \$140.50 @ 141.00; Western, \$141.00 @ 141.50; Western, \$141.50 @ 142.00; Western, \$142.00 @ 142.50; Western, \$142.50 @ 143.00; Western, \$143.00 @ 143.50; Western, \$143.50 @ 144.00; Western, \$144.00 @ 144.50; Western, \$144.50 @ 145.00; Western, \$145.00 @ 145.50; Western, \$145.50 @ 146.00; Western, \$146.00 @ 146.50; Western, \$146.50 @ 147.00; Western, \$147.00 @ 147.50; Western, \$147.50 @ 148.00; Western, \$148.00 @ 148.50; Western, \$148.50 @ 149.00; Western, \$149.00 @ 149.50; Western, \$149.50 @ 150.00; Western, \$150.00 @ 150.50; Western, \$150.50 @ 151.00; Western, \$151.00 @ 151.50; Western, \$151.50 @ 152.00; Western, \$152.00 @ 152.50; Western, \$152.50 @ 153.00; Western, \$153.00 @ 153.50; Western, \$153.50 @ 154.00; Western, \$154.

HERALD CALENDAR.

S. S. Convention, at Hopkinton.	Dec. 11
Gardner District Ministerial Association, at Brunswick.	Dec. 15-17
St. Johnsbury (Vt.) District Preachers' Association, at St. Johnsbury.	Dec. 17
Kearse District Ministerial Association, at Lebanon, N. H.	Jan. 10-12
Oxford District Ministerial Association, at Oxford, Me.	Jan. 13-14
Rockland District Ministerial Association, at Rockland.	Feb. 2-4
New Bedford District Conference, at Wellfleet.	Feb. 9-11

ZION'S
HERALD.

THURSDAY, DECEMBER 11, 1873.

THE MISSIONARY APPROPRIATION.

There is only one thing pertinent now in reference to our next missionary campaign. The hour for discussing the comparative importance of the various fields of service is passed. There is nothing further to be said about giving up one station, or limiting work and money upon another. The authoritatively constituted representatives of the Church, with all the facts before them, after protracted consideration, either unanimously or by considerable majorities, have fixed upon the minimum amount of money necessary to carry on, without serious embarrassment, the work upon which the Church has already entered. No new undertaking has been instituted, and one incipient movement in advance, in Africa, has been postponed for the present.

In view of the actual demands of the various fields, and the encouraging success attending our evangelical efforts, the conclusion reached by the General Missionary Committee must be considered providential. In spite of the present indebtedness of the Society, and the increase of more than two hundred thousand dollars above the actual amount raised throughout the Church during the current year, requisite to meet the appropriations of the year to come, the faith exercised in their Christian constituency by the Committee, and the sublime trust in the favor and gracious aid of a Divine Providence, cannot for a moment be considered an act of presumption. Neither, when the amount specified is divided among so large a membership, requiring only an average of about fifty cents each, does the sum appropriated seem so large an amount to be raised, even during a year opening with some financial embarrassments. The Master knows that we are abundantly able to overcome and possess the field that is now wide opened before us, and therefore He permits these imperative demands to command our assent. For the same reason that He sometimes permits very conspicuous and efficient leaders and laborers to fall at their post, that more volunteers may press forward to fill the vacancies occasioned by their removal, He may overrule the loss of ability to give on the part of some who have heretofore contributed thousands to our missionary treasures, that we may widen the base of our supplies by gathering up, more carefully and thoroughly, the numerous smaller donations. The true motto is, not much from a few, but much from many.

The Committee having thus discharged their responsible office, in the fear of God and under His superintending guidance, it is not the duty or privilege now, for those not enjoying their knowledge of the facts, and the light poured upon their minds by the Holy Spirit, to speak in hesitating tones, or in any measure to depress the courage or weaken the faith of the Church. Upon a rational basis of obvious facts, it becomes every organ of denominational opinion to express the most confident expectation of a very successful canvass for missionary funds during the year before us, and to yield all possible aid in securing the consummation so practicable and so much to be desired.

The field of our service and charity is now close at our own doors. We can see with our own eyes, throughout the year, just what is being accomplished by our money and our prayers. The telegraph has made the whole world next door neighbors. Not only all over our own country are we made the constant spectators and sympathetic participants in all home missionary work, among the colored men, among the Indians, among the Germans, Scandinavians, Chinese, and in the mission stations of our cities and Conferences, but we are the daily fellow travelers with Bishop Harris in Japan, China and India, enjoying with him his public exercises, but a few hours from their occurrence in Peking; with Bishop Foster in Germany and South America, and with Bishop Haven in Mexico. If our religious papers fail to keep the Church familiar with the great religious movements of the hour, the secular papers, in their world-embracing telegrams, will be sure to do it. There is not now anything done in secret that is not soon proclaimed by the wires over the house tops, at least! By the very full and interesting general correspondence with the Church press, of our accomplished missionaries, we are brought into a familiar acquaintance with the progress of the great work in every department.

The most anxious ones in the Church, trembling with distrust, not of the ability but of the piety of the membership, affirm but one sentiment in reference to the almost universal promise and prosperity of our missionary fields. There are no discouraging voices coming back to us from our devoted representatives beyond the limits of Christendom, but

one general and touching appeal that more laborers be sent into fields already white for harvest.

This large amount of money, over eight hundred thousand dollars, is not to be raised by miracle; it is to be accomplished by a very earnest and protracted effort. Every minister and member shares in the responsibility of its successful issue. Every true man will place his own shoulder under the burden. The Christian Church has really no place for those that simply rest in her arms, avail themselves of her honors, and covet her emoluments. There is no slight so pitiful as that of a well paid, self-seeking, over-flattered young pulpit orator declaiming against the unwisdom of the authorities of the Church, the inexpediency of incurring debt, the unpleasantness of pressing the people constantly for money, and his inability to find time to prepare himself with suitable missionary matter to make his concerns interesting and profitable. The world-wide work is one of the sublime themes of the pulpit, and the pastor must address himself to the demands of the great argument. He must be the earnest inspirer and director, full of personal enthusiasm himself, of the missionary zeal of his people. To simply call for the annual collection, and be satisfied with the formal passing of the boxes, when the field is the world, is but "mocking God" with a pretense of interest in the redemption of our race. And let us not be deceived! The missionary money is, after all, the most direct consecration of substance to God of any offering we make. It is almost immediately laid in the Saviour's hand, for it is given in simple obedience to His command. Upon this basis our gifts are to be urged and made. Every pastor should press the inquiry home upon every member, "How much owest thou my Lord?"

OUR YOUNG MEN LOOKING TO THE MINISTRY.

We have in our New England academies and colleges, and in our School of Theology, at the present time, a peculiarly promising body of young men passing through their preliminary studies for the ministry. A small portion of them are enjoying aid from their friends; many of them are the sons of ministers, whose fathers are receiving from the Church the barest support for the most faithful services; while others are struggling against the severest obstacles without the slightest aid from friends. These latter will probably afford the best material for the pulpit. They are full of enthusiasm for learning, and in earnest in their persuasion of duty as to preaching the gospel. It is best for them that they should be largely dependent upon their own resources. Above all things we wish to preserve their self-respect and manly independence; but we cannot afford to sacrifice them by the exhaustion of their physical and mental powers, and thus lose them, as we have many of our most brilliant young men; neither can we permit them to be so severely tempted by the pressure of actual want, to turn aside prematurely from their necessary preparation for the great work, or to enter upon some secular pursuit. A little aid, wholly unobtrusively administered, in the form of a loan, if that is thought best, may save a life, or break the temptation to turn away from the necessary preparatory studies for the ministry. Many young men, to our personal knowledge, are now perishing by overwork, in addition to their regular course of study, attempting to pay their way through college; and many others are beginning to look back to Egypt and sigh for its "leeks and onions."

The New England Conferences have hundreds of useful ministers who have been drawn into their work by the slight aid (not an hundred dollars a year, in most instances) which has been offered them from the limited funds of the Education Society. At the present moment there are more in number, and more promising, young men on the list of beneficiaries of this Society than ever before, and others are seeking its aid. Up to within a year or two, it has never refused the application of a proper subject of its charity. But its indebtedness has been gradually increasing. The Lord of the harvest has answered the prayer of his people for more laborers in His vineyard faster than they have been ready to educate them.

The present quarter opens without a dollar in the treasury, and a debt of seventeen hundred dollars hanging over it. It will require about fourteen hundred dollars to meet the quarterly appropriations for the beneficiaries already accepted. The lack of this money at this time, upon which so many (over fifty) have relied to pay their bills for board, will cause an amount of individual suffering and discouragement that cannot easily be estimated, or thought of without heartfelt sympathy. Money cannot be hired now, except at very high rates of interest, where no security is given but the note of a Society; and the managers do not feel justified in moving far in advance of the piety and charity of the Church.

Considerable money, doubtless, is now in the hands of our ministers. Will they not at once forward it to the treasurer of the Society? In many churches the collection has not been taken up. Let it have an early presentation. The urgent necessities of the society should be set forth, and the great opportunities for an economical use of a small sum of money to accomplish a great service for the Church, should be set forth.

A pastor, not far from Boston, announces this collection a week before hand, and read generous extracts from the last report, following them with impressive comments. Not satisfied with this, he wrote with his own hand quite extended notes to the principal members of his Church, setting forth the peculiar needs and claims of the society. And he received his reward. He will not be ashamed of his Church or of his collection. How many will go and do likewise? If any have taken up but a trifling sum in the collection, let them try the post office appeal in addition.

THE COMPARATIVE DECLINE OF MEMBERSHIP.

The virtue, we think, has been about expressed out of this topic in its long discussion. We have had figures and philosophies, but with all our calculation we cannot make one hair white or black, or add one cubit to our stature. Without self-denying service, heart-purifying piety, and the baptism of the Holy Spirit, our evangelical success as a denomination will cease. Captivating preaching, sumptuous edifices, elegant appointments, classical singing, will not save the Church from backsliding, or redeem the world around from sin. We need not waste our energies in attempting to account for the present apparent inefficiency, in the pulpits and prayer circles of our cities and large towns, to awaken public interest, as compared with former days. The one thing to be done is, leaving the things that are behind, to press forward, with undivided ardor, in the simple work of saving men, as committed into our hands by our Lord and Master.

If we are losing in numbers, we shall not regain them by depressing discussions upon the failing faith of the membership. The grace of the Gospel is in no wise shorn of its power. If the Church could but be really impressed with the fact that it has lost in a measure its hold upon the outlying population, it might be, perhaps, turned to a good purpose. She would then be drawn to seek, by ordinary and extraordinary means, for herself and her ministers, the presence and grace of the Holy Spirit upon her ministrations.

The crowds that attend the preaching of Newman Hall on Sabbaths and week-days in this vicinity, teach us a significant lesson. He never attempts a philosophical discourse. He is almost always conversational, always eminently textual, simple, tender in spirit, and as direct as truth itself in his appeal to the conscience and heart. We have heard of instances where immediate and decided results attended his discourses. Young men have been converted under them. Why should they not be? What is the great end of preaching?

If we are true to our opportunities and consecrated to our work, Christ will take care of the Church. In the multiplicity of demands upon the time and interest of the people, the chief mission of our lives is too apt to be overlooked. The great work of the hour is to call Christian people back to the post of religious duty. We must be strong in our social religious activities. Prayer, preaching and personal effort may well be directed to the recovery of the unconsecrated and undeveloped talent of the Church. When the Holy Spirit descends upon a handful of devoutly praying people, then the outlying thousands are sure to be affected by it. It certainly was not great preaching that added three thousand to the church in one day in Jerusalem. Neither, as in the instance of St. Paul, did the culture of the schools, in any measure, abate the zeal, self-sacrifice and success of the earnest preaching of the Gospel among the common people.

WORN-OUT PREACHERS.

The Labor Bureau reports for 1872 the average cost of living of 320,000 persons in the State of Massachusetts. It is \$130 per year; that is, \$24.92 per week, or 35.6 cents per day.

From the same authority we have, as the wages of skilled labor of men for 280 days (the average number of working days in the year), \$536.50; that is, \$10.29 per week — about \$1.47 for each of the 365 days in the year, or \$3.67.50 for each working day. For the same kind of labor, and for the same number of days, the women get \$237; that is, \$4.55 per week, or 64.6 cents per day. The children, for labor and time as above, get \$151, or \$2.89 per week, which is 84.3 cents per day.

For unskilled labor, according to the same report, the men average \$422 per year; \$8.09 per week; \$1.15 per day. For skilled labor, then, the men receive an average of \$406.50 above the cost of living; the women, \$107; the children, \$20. The men, for unskilled labor, receive \$292.

Not merely the men who perform unskilled labor, but the women — nay, even the children, receive a much larger income than do the persons dependent upon the funds received from the Preachers' Aid. These last have, from all sources, an average of only \$88.20 per year; that is, of \$1.71.8 per week, or 24.5 cents per day. There are about one hundred persons thus dependent. Their reported income, outside of Preachers' Aid appropriations, sums up \$2,420; Preachers' Aid funds, \$6,400; total, \$8,820.

It certainly seems difficult to reconcile so small a sum with the actual necessities of a living — almost \$42 per year below the estimated cost of the average of wage laborers' living; yet other facts, known only to few, increase

rather than relieve the difficulty. Of these claimants, two are above 80 years old; nine are above 70; nineteen are 60, or beyond. Many are unable to do anything for a living. One writes: "It has taken all my income to pay the bills incurred by my sickness. I am \$900 in debt."

In answer to the question, which is always asked of every applicant for aid, "have you any means of procuring a livelihood?" one aged man replies, "nothing but two feeble old hands." One of the applicants has six in family, dependent; two have five each; one, four; ten, three each; and thirteen have two each.

One sister, bordering on 60, writes: "Health not good; income \$100; one dependent upon me; I have been able to take care of a few boarders a part of the time; I am grateful for the aid sent me; I hardly know how I could get along without it." Another sister, almost 70, says, in response to the queries of the annual circular: "My income is \$25; I have two in family; no means of earning a livelihood; I can only do my own work; I feel very thankful for what I have received from Conference." Another sister, beyond four score, answers: "Only myself and hired girl in family; I am nearly blind."

A brother, half a decade beyond three score and ten, writes: "I have three in family; my lungs are almost gone; I have terrible turns of struggling for breath." Another, almost 70, says: "My health is all broken down; I have not been able to earn one dollar this year; I have run behind only \$65; it requires close economy to live so." Another, a young man, comparatively, writes: "I have three in family dependent; my nerves are very weak; I can neither read, think, nor work much. My wife is an invalid; she has not been able to do her housework for three years." Another brother speaks thus: "I am 63 years old; I have been from two to four in family. My health is very poor; I have tried to work several times this year, but have been obliged soon to quit; I was quite sick, last spring; my wife, son, and daughter all had a run of fever; I shall probably never do much more work." Another, past 60, says: "I am completely disabled; I have not earned a penny for nearly two years."

A sister, nearly 60, writes: "I do housework for my board; an aged mother, 85 years of age, has a claim on my assistance." A brother, 74 years of age, sends these sad words: "I have three in family; I have no income, and no means of getting a dollar; I am very poor, and have been for a long time; I have felt, of late, —

"Hard is the fate of the infirm and poor." He whose heart does not throb, whose eyes do not moisten, under the simple statement of these facts, is a very Ralph Nickleby. Whoever shuts up his purse, without making a contribution to the cause, may well be asked, "How dwelleth the love of God in you?"

If the 28,593 members and probationers of the Methodist Episcopal Church in the New England Conference had averaged but half a cent per week last year, it would have increased the sum to be disbursed by \$1,034, or about one sixth of the whole amount. If the managers of the Preachers' Aid fund can have one cent per week from every member and probationer in the Conference, there will be the noble sum of \$14,868; and the apportionments can be such as to make the widow's heart to leap for joy — such as to incline the trembling invalid to weep grateful thanks for generous aid — such as to prompt a devout prayer from infirm fathers and mothers for blessings on their kind benefactors — such as to relieve many who have felt for years the painful pang of poverty — such as to put the glad song of comfort into lips that have sung the sorrowful dirge of want.

No society, no minister ought to rest, until an average of at least one cent a week per member for the Preachers' Aid is reached. The average from this fund to each of the 42 applicants is \$152.38 for this year, or \$64 to each dependent. Four persons receive \$300 each; four, \$250; two, \$235; two, \$225; six, \$200; one, \$185; two persons get \$150; four, \$125; three, \$100; four, \$75; one person gets \$70; one, \$65; seven persons get \$50; one person gets \$25. One cent a week per member would give to every applicant an average of nearly \$343; to each dependent about \$144.

One Church, 5 per cent, on whose property is more than the sum raised for the necessitous cases in the entire Conference, has once, within three years, paid less than one fifth of one cent a week per member to the Preachers' Aid. On this basis it would raise \$175. It is abundantly able to treble even this amount.

Another society, with a good property, giving its pastor a generous support, and expending pretty well towards \$1,000 in home and foreign missions (all very commendable, surely), will thus bring up what may very properly be deemed arrears for 1872, in that it reported not one cent for the Preachers' Aid. Two other prominent churches, whose joint membership is almost one twentieth of that of the Conference, will bring into the treasury of the Lord for these, His poor, a sum of \$500. Every society that shall hereafter allow the first column of the collections in the Minutes to be a blank, will deserve to feel mortification; and every pastor who shall permit dubious dots to take the place of intelligible and respectful figures in that column, ought to say to himself, "I have not done

my duty." It is due to say that very few of the actual stations neglected the collection this last Conference year.

Newtonville is the banner Church on the Preachers' Aid collection. Which shall be next year? Newtonville contributed 88.3 cents per member; Tremont Street, Boston, 77.1; Auburndale, 75; Union Church, Charlestown, 61.7; Trinity, Charlestown, 58; Newton, 51.9; Newton Upper Falls, 48; Boston Highlands, 47.6; Winthrop Street, 45.4; Everett, 45; Grace Church, Boston, 42.2; Malden, 42; Ipswich, 41.4. No others so high as 40 cents per member. Seventeen churches paid between 30 and 39 cents per member; 34 between 20 and 30 cents. Lynn Common paid but 18 cents; Trinity, Springfield, but 16 cents; First Church, Fitchburg, but 8.2 cents; and Grace Church, Worcester, but 7.1 cents per member.

This collection is made to pay a debt rightfully due to the men and women who are claimants of the Preachers' Aid Society. These men and women have spent, in many instances, years in the work — laborious years — unrequited years. The present generation owes these now infirm toilers, these relics of the days that tried men's souls, a comfortable, a generous support. Will they not give it cheerfully, heartily, when they know the facts? Some have lately been added to this list of most honorable claimants.

May we not imagine an anxious thought to have stirred the heart of that loved and worthy brother, as he lay breathing out his life in a distant land? He had felt a deep interest in the wants of the "worn-out" ministers, of the widowed help-mates of these self-sacrificing men. Did no prayer go up from his dying lips for another, soon to be a widow — others soon to be orphans? The Church is recreant if she fails to be God's instrument in answering such petitions. Others in neighboring Conferences have recently fallen — fallen in the battle-field, "their face to the foe." Shall the Church militant fail to provide for the wants of those thus left? Shall she not honor that self-devotion that held nothing back, that accepted a mere support, counting hardship, sacrifice, even want, as nothing for the sake of Christ's cause? She must — she will. Some of the venerable claimants have relinquished their rightful due, that there might be more for those whose needs were greater than their own. God bless these noble men.

One objection only has come before the committee, that seems entitled to consideration, and that is an objection in reference to the distribution of the funds. It has been said, "some persons who are not strictly entitled to aid, receive as well as those who are needful." The committee have weighed each case with the utmost care — have listened to and discussed the relative necessities without prejudice, and have decided according to their best judgment, on an equitable distribution of the monies to be disbursed.

If those who cannot have all the facts in the possession of the committee should differ in judgment from the committee, it is to be hoped that they will not be so cruel as to cut off their proportion from all the claimants, because they think that two or three out of forty-two persons receive, it may be, a half dollar per week more than they are entitled to in strict equity, under a system of rigid economy. Such a course would be in the Indian spirit, which takes vengeance on the innocent if it cannot wreak it on the guilty.

We urge every society and every pastor to do their best to forward to the next Conference at least one cent a week per member for the Preachers' Aid; and may the richest blessings of our God rest upon those who delight to remember in their prayers and in their benefactions such as have been faithful workers in the vineyard of the Lord.

EDITORIAL PARAGRAPHS.

We have not meddled with the ungrateful appliances of the Preachers' Aid Society, which the Plymouth Church has heretofore been fraternally associated, because we have rather looked upon it as a family matter for our Congregational brethren to settle to their own satisfaction, and not of much practical importance to those of us preferring a stronger form of Church government, and finding in this unfortunate affair much to attach them to their own system.

Growing out of the unhappy scandal affecting the character of Mr. Beecher, came the trial of Mr. Tilton, who had promulgated it, and who was a member of Plymouth Church nominally, although for four years back he has not communed with them, or met his Church obligations. Refusing to appear when summoned to trial, on the ground that he had withdrawn, by Mr. Beecher's advice he was simply dropped from membership, and the trial ceased.

The sister churches in Brooklyn, somewhat startled by this loose system of discipline, entered in a fraternal and Christian manner, their protest against permitting one formally connected with the Church to withdraw when charges were pending against him. To this paper, sent by the pastors and officers of two leading Congregational Churches of Brooklyn — Drs. Storrs and Buddington's — in a large church meeting, called to consider this paper, Mr. Beecher made a specially eloquent and moving address, now going on between Mr. Beecher's Church and the Congregational churches, with which Plymouth Church has heretofore been fraternally associated, because we have rather looked upon it as a family matter for our Congregational brethren to settle to their own satisfaction, and not of much practical importance to those of us preferring a stronger form of Church government, and finding in this unfortunate affair much to attach them to their own system.

self, in sentences full of intense feeling, expressed his wish to be utterly independent of all ecclesiastical responsibility, to have his own views of doctrine and discipline, and to express them as he pleased, no one else to be responsible for them but himself; and to hold familiar and fraternal relations with all the surrounding Churches of Christ indiscriminately — Presbyterian, Methodist, Baptist, etc., but to be under the ecclesiastical bonds of none of them — not even the Congregational.

This new interpretation of the Congregational system of associated churches, of course, did not meet the approval of the sister churches; and for the prevention of the destruction of even the very elastic and simply advisory bond of union, now existing, the Association of Congregational churches in the vicinity of New York is to be called together to take action in the premises. The result will be, doubtless, that Plymouth Church will be cut off from their fellowship with them, and become an utterly independent congregation. It will be emphatically, what it has for many years been practically, Mr. Beecher's Church.

There certainly seem to be strange obstacles constantly thrown in the way of bringing to the light and punishing the propagators of the scandalous stories against the Plymouth pastor.

The New Episcopal Church, of which Bishop Cummins is the father, is based upon the following Catholic principles: —

"First.—The Reformed Episcopal Church holding the faith once delivered unto the saints, declares its belief in the Scriptures of the Old and New Testament as the word of God and the sole rule of faith and practice; in the creed, commonly called the Apostles' Creed; in the divine institution of the sacraments of baptism and the Lord's Supper; and in the doctrines of grace substantially as they are set forth in the thirty-nine articles of religion.

"Second.—This Church recognizes and adheres to episcopacy, not as a divine right, but as a very ancient and desirable form of Church polity.

"Third.—This Church, retaining the liturgy, which will not be imperative, or repressive of freedom in prayer, accepts the book of Common Prayer as it was revised, prepared and recommended for use by the general convention of the Protestant Episcopal Church, A. D. 1789, reserving full liberty to alter, enlarge, abridge and amend the same as may seem most conducive to the edification of the people, provided that the substance of the liturgy be kept entire.

"Fourth.—This Church condemns and rejects the following erroneous and strange doctrines as contrary to God's Word: first, that the Church of Christ exists only in one order or form of ecclesiastical polity; second, that Christian ministers are priests in another sense than that in which all believers are a 'royal priesthood'; third, that the Lord's table is an altar on which an offering of the body and blood of Christ is offered unto the Father; fourth, that the presence of Christ in the Lord's Supper is in the elements of bread and wine; fifth, that regeneration is inseparably connected with baptism."

It is now fairly launched. A very respectable convention of clergymen and laymen met, last week, in New York City, and organized a new ecclesiastical society. Arrangements were made for the consecration of two additional Bishops. The following of the Bishop, as yet, however, is small. Nearly all the "Low Church" ministers of Philadelphia have declared against the movement, and no conspicuous New York clergyman gave them countenance. Meanwhile secret measures are being taken by the Board of Episcopal Bishops to depose Bishop Cummins from his office for breach of canon law. We lament any new addition to the now too many Churches, but we heartily wish well to these devoted and sincere disciples of Christ, who feel themselves compelled to come out of their old communion, and do not see their way clear as yet to unite with one of the other Christian families.

It is worth the effort to visit and examine, even if one does not expect to make a purchase, the immense furniture establishment of Mr. J. S. Paine, covering nearly four acres of floor room on Friend and Canal Streets, near the Maine depot. The proprietor is a cultivated gentleman, who rendered the visit of a New York City, and we heartily wish well to these devoted and sincere disciples of Christ, who feel themselves compelled to come out of their old communion, and do not see their way clear as yet to unite with one of the other Christian families.

Mr. Paine takes deserved pride in the great building, with its almost perfect appliances, which he, himself, planned from the foundations. In it, all their furniture, manufactured in the rough in all parts of the country (we were surprised to learn how much is made at the West), is received, inspected, put together, and polished. Every branch of the business has its appropriate work room, and every portion of the building is admirably provided with abundant appliances for the work. The exhibition rooms display the various lines of business prosecuted by the enterprising proprietor. Hotels are furnished with their elegant and costly sets, and private homes, from the humblest to the richest, can find supplies adapted to the means of the customers. Counting room furniture in every variety, attracts attention by its solidity, convenience, and high finish. The furnishing of Churches is made a specialty, and very favorable terms are accorded to Church trustees. The pulpit, the altar, and the pews are provided, with desks, chairs, upholstery and cushions. Our advertising pages will give the full details of Mr. Paine's business, and parties having the work of Church furnishing on their hands will do well to call upon Mr. Paine.

When we see the name of Bishop Ames at a "tea-meeting," we involuntarily feel our sides. Bishop Ames gave a delightful entertainment of this description during the meeting of the General Missionary Committee, at which all the members and other distinguished guests were present. When Bishop Ames was called out, he "brought down the house" by the following characteristic speech, as reported in *The Christian Advocate*. It is unnecessary to say that the speaking on the occasion was admirable.

In opening, Bishop Ames, being called for, said: —

"We are greatly indebted to our honored senior for this delightful entertainment — one not soon to be forgotten. But I am not quite sure that I am in accord with the seniority principle so largely practiced upon to-night. To begin with, we heard, as was most proper, from our senior effective Bishop; and I am sure no one who heard him to-night will feel that he needs to retire, and go to bed, or to his room, or to his study; his eyesight may be less keen than in early manhood, but the eye is not he; the hearing may be a little dull, but the ear is not he. He is within, and the real he is ever youthful! [Applause.]

"Then we had the senior member of the Committee, the senior member of the Association, the senior of the *Methodist* — in short, seniors all the way [Gentle Laughter]. 'Except me! Yes, you too; you are the senior General! [Laughter.] Now, I am for giving

young men a chance. I never did believe in keeping them down and holding them back. I don't want them to be half unconsciously wishing we would get out of their way. So I mean to clear this seniority matter at a single bound; and as you had the senior, I now propose to call upon the babe of the Episcopacy! [Immense applause.] It is well that you hear the ardent utterances of the youngest-born of the General Conference! [Renewed applause.] So, Mr. Chairman, I call for Bishop Peck!"

The Springfield Union thus refers to an interesting occurrence of last week. The principal subject of this social festival holds the sharpest pen in the country, and has the clearest brain and most pronounced courage to wield it. He commands respect for his signal ability, even from those who differ widely from him in judgment. We heartily concur in the good wishes of troops of sincere friends, expressed towards Mr. Robinson and his estimable wife: —

"The silver wedding of 'Warrington,' at Malden, Monday night, was a very pleasant affair, and largely attended. Though hundreds of the sharp correspondent's friends were unable to be present. Over \$4,000 were contributed in presents, most of which was in money, and was presented in a striking speech by Frank Bird. Of this amount, ex-Mayor and Commissioner Pierce of Boston, contributed \$1,000, and a hundred other persons gave smaller sums. There were numerous short speeches at the silver wedding, and a poem was read by Mrs. Partridge (Mr. Stillinger). Among those present were ex-Governor Chaffin, Attorney-General Train, J. M. Churchill, Harvey Jewell, Samuel Sewall, Editor of the *Register*, Worcester, Charles W. Slack, and many members of the Legislature and representatives of the press."

Miss Mary Carpenter, of Bristol, England, has published by request, the very able and instructive address which she delivered during her late visit to this city, upon the importance of introducing the reformatory element in our penitentiaries and prisons. While paying a hearty tribute to the outward condition of these places of punishment in our country, she justly denounces the fatal social mistake of simply confining the criminal class, and carefully training it to become a more useful member of the community, without any serious effort being put forth to change the temper and character of the wretched violator of law, and to make him a friend and a producer rather than a burden to society. She presented very clearly, and in a comprehensive manner, an outline of the Irish prison system, by which, during the last 20 years, remarkable results have been obtained in Great Britain. It is a systematic and enlarged effort to awaken the ambition, inspire the hope, and to strengthen the purpose of criminal men to live better lives, and to give them a favorable opportunity for this, by starting them along in some industrial pursuit, under slight supervision, before the limit of their prison restraint is reached. It is a very interesting and important subject, and especially so with us in Massachusetts, as we are just entering upon the work of building a new State Prison. Copies of the tract can be had gratuitously of Dr. E. C. Wins, 320 Broadway, N. Y.

The Annual Pastoral Address of the Bishop of the Methodist Episcopal Church has come to take on the proportions of a Presidential Message, but the present one is a marvelously better composition than is the usual Presidential communication, and is of great general interest to the Church. It ought to be published handsomely in a tract form, and scattered throughout the Church. In this way it would be preserved. It takes up four and a third of the long columns of the *Christian Advocate*, as published in that paper. It presents, in an able and comprehensive manner, the claims of the leading charities of the Church, gives special prominence to the Sunday School Department, guarding against possible evils, warns against too expensive Church edifices, and embarrassing debts, guards the doctrine of Christian perfection from extravagances, says a good word for camp-meetings, and very properly criticizes some of their incidents, inculcates family religion; and forms altogether an epistle that the Churches which are in connection with our body throughout the land will do well carefully and prayerfully to read and ponder.

In a private letter, Dr. Butler writes from the city of Mexico, "I have nearly ready for dedication one of the most beautiful Churches you ever looked at. This is a big saying, but I stand to it. It has an organ, clock, two vestries, is lit by one central gas light, and has the ten commandments painted and gilded upon either side of the pulpit. People come in every hour of the day to look at it, and all admire it, as being so light and beautiful. I have carried a door (a noble arched door) right through the five feet wall, so you brought the entrance to the church right in front of the big front door. The whole inside of the church can be viewed from without, and the music will be heard also, in the street. It looks peculiarly beautiful at night. Pray for us; I have great anxiety about my opening."

Dr. Butler pleads earnestly for cultivated young ministers speaking freely the Spanish language. The field before him seems white for the harvest.

The Orange Judd Company of New York send out a class of periodicals, in connection with their great agricultural book business, of which they have every reason to be proud. They are the two best edited papers in the country.

The American Agriculturist is the largest, cheapest, handsomest, fullest of information, most original and reliable monthly for farmers and horticulturalists in the world. It improves every year. *Health and Home* is an illustrated family weekly, on fine paper, about the size of Harpers. Its illustrations are numerous, fresh, and of a high standard of artistic excellence. Its letter press is always entertaining and instructive. Every age and taste in the family circle is amply met. The terms of these periodicals are generous. *The Health and Home* is \$3 a year, and *The Agriculturist* \$1.50.

Rev. J. C. Stockbridge, D. D., a cultivated and catholic spirit Baptist clergyman, of Providence, R. I., has a specially interesting single lecture, or series, as may be desired, upon "Pleasant Memories of Sabbath in Foreign Lands." It will be seen that this is quite a novel feature of European reminiscences. These Sabbaths were passed in England, Scotland, Holland, France, Switzerland, Italy and Greece. On some of these days Dr. Stockbridge listened to the chief pulpits orators and Christian ministers in Europe. Doctor S. wishes by his lectures to aid churches and benevolent societies in raising funds, and is ready to make easy terms with persons instituting such courses. We have no doubt that the lectures will have special attractions, and will be instructive as well as entertaining. He can be addressed as above.

A. Williams & Co., Boston, have sent us the Church Almanac for 1874. It is a model of neatness, and is an invaluable manual of the Protestant Episcopal Church statistics and institutions, with the post-office address of all its clergy.

The committee of ladies having in hand the Festival to be held in Music Hall, held their second meeting in Wesleyan Hall, Wednesday last, with a large attendance, about thirty churches being represented. The increasing interest in this Annual Festival promises well for a grand success. It is the intention of the executive committee that this gathering shall be eminently social in its character. There will be no stage performances, or tedious speech making, but an abundance of good music and Methodist hand shaking, with sufficient room to move about. Meats will be dispensed with, but a liberal supply of rolls, cake, ice cream, tea and coffee will be furnished free. Some additional attractions may be looked for, the arrangements for which are not yet perfected.

If the eye of any Alumnus of Wesleyan University falls upon this item, who has not yet received for himself a copy of the last edition of the *Alumni Record*, let him forward at once the small sum of \$2, with his address, to Prof. C. T. Wadsworth, look box 57, Middletown, Conn., and he will have in return, by mail, a copy of the most serviceable volume in his library. It is a wonder of patient and persevering labor, due in the first instance to Orange Judd, esq. We purchased an additional copy, at the last Commencement, although one had been sent to the office, to aid in equalizing the heavy burden of the expense, "you know."

The second number of the *St. Nicholas*, published by Scribner & Co., New York, for the girls and boys, which has now swallowed up *Our Young Folks*, lately published by J. R. Osgood & Co., appears a little delayed this month, probably by the new arrangement. It is by far the handsomest juvenile periodical, every way, in paper, type, illustration and binding, published in the country. It is capably edited by Mary Mapes Dodge—a long established expert as a writer for young people. The first pens of the land are engaged upon its pages. This number has over thirty articles, instructive and amusing. Price \$3.

Rev. Daniel Richards, of Northampton, has been in the city to bear spiritual comfort to an old parishioner of his in this vicinity. He represents his Church as a good spiritual condition. Brother Richards is one of the ablest preachers in the New England Conference, quiet, devoted to his work, with a record for more than thirty years of faithful service that any man might covet, in the New Testament sense.

The *Christian at Work* makes the following good point upon the *Indiana Churchmen*, a "high Church" organ. The latter paper urges upon congregations that they stand during the offertory, by doing which "the act of giving money is made a part of public religion." Another reason, and we think the best one, says Mr. Talma, seems to have escaped our contemporaries; in this position the hand can move more easily and its way into the pocket.

The *Christian Intelligencer* has assumed the quarto form, and has a very attractive appearance. We have always esteemed it one of the ablest of our exchanges. Its editorials are usually very elaborate discussions of the leading religious topics of the hour, and its correspondents are writers of marked reputation. It well represents the solid, venerable and Orthodox Reformed Church, of which it is an honored organ.

The Winthrop Methodist Episcopal Church, Boston Highlands, holds a Tea Meeting and an Old Folks' Concert on Tuesday evening, December 16. The proceeds of the combined entertainment are to be divided between the Missionary and Church Extension Society and the Woman's Foreign Mission. It will be a fine affair, with a blessed outcome. Let us all go. Tickets twenty-five cents.

Rev. Henry W. Warren, of Philadelphia, late our very entertaining European correspondent, has embodied some of his lively sketches in a lecture, entitled "Sights and Insights Abroad," and has delivered it in several courses in this vicinity, much to the delight and edification of his audiences.

Dr. J. A. M. Chapman, of St. John's, Williamsburgh, N. Y., and Rev. W. S. Studley, of Brooklyn, made us a pleasant visit recently. A daughter of the latter is a student in the Woman's Medical College, connected with Boston University. In Dr. Chapman's Church an interesting revival has been in progress.

Rev. Dr. Chickering has returned to the city of Washington, D. C., for his usual winter labors in pulpits and Sunday-schools, and in connection with the Congressional Temperance Society.

We are happy to call attention to the advertisement of the *Living Age* in our paper. If a person has only time or means for one literary periodical, by all means choose the *Living Age*. It gives the cream of the foreign quarters.

We learn that Mrs. Mary Ham, wife of the late John Ham, esq., of Bangor, Me., died on Thursday last. She and her husband have been closely identified with Methodism from its first introduction into Eastern Maine.

Dr. Newhall is improving. His case has been critical, but the physicians now promise, if nothing unfavorable occurs, an early and permanent cure.

A lady of refinement wishes a position as housekeeper, companion to an elderly lady, or to read to an invalid. Address "H. T." 332 Tremont Street, Boston.

BOSTON, WHITE MOUNTAINS, AND MONTREAL.—A new route has been arranged from Boston, via the Notch, to Montreal, some ten miles shorter than any other. It is the Eastern to Portsmouth, a new road just built by the Eastern to Dover, a new road to be built by the Eastern to Great Falls, to North Conway by the Eastern as yet and this; by the Portland and Ogdensburg, now building through the Notch, to Sheldon, Vt., and thence sixty miles to Montreal. The Eastern has always been a favorite with those who "stop over" at interesting points, and the new route will be the most popular in New England. The tickets will not be—as on some other roads, in defiance of law—"good for this day only."

A very important improvement in Church Organs, originated by Dr. Tourje, giving churches of small means opportunity to secure a powerful, superior and sweet-toned organ, at a low cost, has been effected; and an instrument of this kind will be exhibited in Wesleyan Hall on Monday, December 15, at the close of the Preachers' Meeting. At that time the builders, who is a practical organist, as well as others, will show the points of the Organ. We shall notice it more fully, and give a minute description of it in our next issue.

The President's Message.

[Abstracted from *The Liberal Christian*.]

The President's message is a dignified review of the year, with the natural suggestions arising from such a consideration. The latter part of the year has been unusually eventful—the recent financial crisis and the Virginia affair having excited especial attention. In other respects, however, the relations of the United States with foreign powers have been in the main friendly and cordial. The President refers to the Vienna Exposition, and to the gratifying number of diplomas and medals received by American exhibitors.

The money awarded by the Geneva Tribunal was received by the United States in advance of the time stated, and was used toward the public debt of the country. In several minor matters a Commission, appointed for the purpose, has satisfactorily settled questions of award and payment between the United States and Great Britain. In the matter of the Virginia, the President refers with pleasure to the recognition by the Spanish Government of the justice of our demands, and to the protocol transmitted to the House with the message. After alluding to the present unusual firm footing of the navy, the President says: "In taking leave of this subject for the present, I wish to renew the expression of my conviction, that the existence of African slavery in Cuba is a principal cause of the lamentable condition of the Island. I do not doubt that Congress shares with me the hope that it will soon be made to disappear, and that peace and prosperity will follow its abolition."

The President recommends great economy for the coming year in making appropriations, especially for buildings and river and harbor improvements. The subject of specie payment is thus touched upon: "My own judgment is, that one long step has been taken toward specie payments—as we can never have permanent prosperity until this is reached, and that it cannot be reached and maintained until our exports, exclusive of gold, pay for our imports. The hope is expressed that such methods may be adopted as will keep employed all the industries of the country, and prevent such inflation as will put indefinitely the resumption of specie payments."

"American Shipping," "Cheap Transportation," and certain works of a national importance, are briefly presented. A statement of the ordinary postal revenues is made, and the number of post-offices is given. The Indian policy remains unchanged—to collect the Indians on reservations as far as practicable within what is known as the Indian Territory, and to teach them the arts of civilization and self-support. Where found of their reservations and endangering the peace and safety of the whites, they have been punished and will continue to be for like offenses. . . . A territorial form of government should be given them, securing treaty rights to original settlers, and protecting their homesteads from alienation for twenty years."

Some interesting items concerning persons, the ninth census completed, and several important recommendations as to the Civil Service, General Amnesty, etc., conclude the message.

The Methodist Church.

MASSACHUSETTS.

Groveland.—We learn that the expense incident to the alterations and repairs on our church in this town has amounted to some \$2,000. The improvements consist in the audience room and putting under the galleries and class-rooms. Mrs. J. D. Merrill has generously given \$1,000 towards meeting the outlay, for the much needed alterations—the remaining \$1,000 is developed upon a membership of small means. Brother Matthews, the pastor, represents that they greatly need the practical sympathy of the churches. Let this fact be borne in mind for the re-opening day, which might also be made a day of "fat things" for this little struggling band.

Worcester—Trinity Church.

A correspondent sends the following: "Our young people, feeling the necessity of helping to defray our expenses, initiated a course of lectures, and so far have met with unprecedented success. We had Mr. Trafton's beautiful poem, 'In the Canoe,' which our people greatly enjoyed. It took us amid the grand old forests of Maine, and if such a thing were possible, increased our respect for the State that produces the best of wives." Rev. J. Benson Hamilton came next, and gave us a lecture, entitled "Sights and Insights Abroad," and has delivered it in several courses in this vicinity, much to the delight and edification of his audiences.

Then Dr. Townsend told us of the misplacement of men and women. The Doctor is always welcome in Worcester, and always will be whenever he comes with such an intellectual feast as that which it was our fortune to listen to on the 27th of October.

"The New Era," by Rev. Mr. Mallieu of your city, was the happiest speech he has ever made in Worcester.

Among other entertainments, we expect a rare one from a reading by Prof. Ralph G. Hibbard, of Wesleyan University, January 12th. This is the first attempt of our young people to make themselves felt in the community, and we are proud of their success."

RHODE ISLAND.

Anniversary of the Sunday-School Union and of the Tract Societies.

The anniversary of the Sunday-school and Tract Societies of the Methodist Episcopal Church commenced in Providence on Saturday, Nov. 23, and closed Wednesday evening, December 3. The various sessions (except the Tract session) were held in the Chestnut Street Church, all of which opened very auspiciously, the interest increasing steadily during the five days.

At the opening session, the "Children's Jubilee," at which Dr. Vincent presided, happy addresses were made by J. Q. Maynard, esq., of Lynn, and Revs. J. M. Freeman and W. F. Crafts. The first session of the "Bible Student's Institute" was held in the evening.

The anniversary sermon of the Tract Society was preached Sunday morning in the Matthews Street Church, by Rev. R. B. Meredith, of Springfield, from Mark v. 18-20, on "the law of the kingdom of Christ, that every converted soul is to be a missionary to others." The speaker said, 1, it is not hard to ascertain that this is the law, though not our duty to vindicate the fitness of this arrangement, still it may be done; 2, the Church is recognizing the truth of this law. It was shown that tracts were not to be used as substitutes for personal conversation, but as aids in that work. The sermon was appropriate, and exceedingly effective.

An immense audience filled Chestnut Street Church in the evening, to hear the anniversary sermon of the Sunday-school Union, from the Rev. S. A. W. Jewett, D. D., of

Illinois. His text was Luke ii. 40: "And the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him." The central thought of the sermon was, that the childhood of Jesus teaches the possibilities of childhood. It was an elaborate, closely-reasoned production, abounding in very felicitous illustrations.

In the afternoon the various Methodist pulpits of the city were supplied as follows: Chestnut Street, Rev. R. B. Meredith; Power Street, Rev. P. D. Blakeslee, Principal of East Greenwich Academy; Broadway, Rev. Alfred Taylor, of New York; Trinity, Rev. Dr. Vincent; St. Paul's, Rev. W. F. Crafts; Asbury, Rev. J. M. Freeman, of New York.

Monday forenoon and afternoon were devoted to very interesting and suggestive Tract conferences. Many written answers were received to the question, "why are tracts valuable? Why should their distribution be encouraged?" Rev. G. L. Westgate, at the request of Dr. Vincent, presented a paper embodying all these reasons in a classified form—a happily combined mosaic, of great value. It will probably be published.

The evening was devoted to the Tract Anniversary, Bishop Wiley in the chair. Eloquent addresses were delivered by Rev. J. M. Freeman, Rev. Dr. Jewett, and the Bishop—the latter complimenting Dr. Vincent's management of this interest of the Church. He said for its increased efficiency this society needs from the Church, first of all, money. There is religion in money, and very little without it. God has been giving it very fully within the past few years. Perhaps he has discovered that he has been giving it too freely. Out of its abundance the Methodist Church gave last year \$16,000,000 to this cause, with a membership of 1,500,000. The proportion is too small to estimate. Secondly, we must have a broader appreciation of what is meant and what is being accomplished. The tract is meant to be little; but used by a great Church, it is a great power. Its union with the Sunday-school movement will help it with the people, and should be carried out at Church gatherings. Thirdly, the individual Christian must come more distinctly to appreciate the value of the little tract. This was Bishop Wiley's first visit to Providence.

He produced a very happy impression among our people, both in his social intercourse and in his public utterances. At the Sunday-school Anniversary on Tuesday evening, Bishop James presided. This was a meeting of wonderful enthusiasm. The speakers were Rev. W. F. Crafts, Rev. T. M. Eddy, D. D., and the Bishop. All three excelled themselves. The Bishop commenced his address by saying that if the tide never stopped rising, there would be some destructive deluge. He thought that in this meeting the tide had come for an ebb-tide, and intimated that he would let the audience know; but when he next shall hear and see. When the applause at the close of the Bishop's thrilling speech had subsided, Dr. Eddy suggested that an ebb-tide was a very good thing, and that to-night it had carried us far out upon the high seas, to the island of spices.

We regret that we have not space in which to give a suitable report of the "Bible Student's Institute." Its first session was held, as stated above, on Saturday evening, the subsequent sessions on Tuesday forenoon and afternoon, and all day Wednesday. Each session was opened with a Bible-reading, under the lead of Dr. Vincent. These Bible-readings were exceedingly interesting and stimulating, and were calculated to greatly increase devotion to the study of the Bible on the part of all who participated in them. Unless we greatly mistake, the Providence pastors will soon be giving Bible-readings themselves; and may the class-leaders go and do likewise. In the lectures and other instructions of the Institute, Dr. Vincent was assisted by Rev. J. M. Freeman, Rev. W. F. Crafts, that remarkably still Presbyterian, Rev. Alfred Taylor, and Miss Sara J. Timmons, all of whom won golden opinions. As for the "Sunday-school Bishop," himself, as he is frequently styled by our friends in other denominations, he more than satisfied the expectations of the people; and greater praise than that is not possible. On Wednesday afternoon we had the pleasure of listening to a brief and spicy address from Bishop Haven, who made the city and the Institute a dying visit. The singing throughout was conducted by Philip Phillips, in his own inimitable manner.

Taken all together, the anniversary was a grand success. They brought a blessing to Providence Methodism, and must also result in the increased efficiency of the organizations represented.

MAINE ITEMS.

The catalogue of Colby University shows 59 students. The institution is open to females, and four young women have joined the classes. A new professorship of mathematics has been created. The dormitories are now known as Chapin Hall and South College. The old chapel is devoted to recitation rooms. Over 60 scholarships have been endowed for the benefit of deserving students, and the library has been greatly improved. The institution is flourishing.

The 20th annual meeting of the Young Men's Christian Association of Portland was held last Sabbath evening at the State Street Church. The reading-room of the Association is furnished with 5 dailies, 41 weeklies, and 27 monthlies; the library has 600 volumes; 24 persons have been converted the past year; 25 persons have been aided in finding employment; and 51 have been furnished with meals for a longer or shorter period. The income for the year has been \$1,318.57, besides \$226.15, raised as a special benevolent fund. The Association maintains three flourishing Sunday-schools.

Our oldest inhabitants declare it to have been the coldest November within their recollection. The various charitable societies are moving for the relief of the destitute and suffering. Much effort of this kind will be needed during the winter.

VERMONT.

Vermont Methodist Seminary.

The closing exercises of the Vermont Methodist Seminary, on November 18 and 19, though attended with very unfavorable weather, were nevertheless highly interesting. All of the Examining Committee present attended classes in all the departments, and express their gratification at the thoroughness manifest in nearly all branches. There were, of course, individual instances of failure, as is always the case; but as a whole the examinations were more than creditable. The method was for the students to draw certain strips of paper, designating particular sections—a good method, and leaving little room for special cramming for examination.

In the Classics it was very gratifying to observe the teachers insisting on a thorough knowledge of the construction as well as elegance in rendering, by which the Semi-

nary has gained an admirable reputation as a training school for our colleges. In Mathematics, the great readiness on the part of most of the students showed thorough instruction on the part of teachers. The classes in Chemistry, Geology, Rhetoric, and French, acquitted themselves very well. The recitations in Physiology, Mental Science and Physical Geography, were, with a few exceptions, decidedly superior. The ornamental department made a fine showing in drawing, oil painting, and some beautiful specimens of wax-flowers and fruit. In instrumental music the proficiency of the pupils evidenced that the work of instruction had been committed to a thoroughly competent and accomplished teacher.

A good term's work has been done in all departments, and the prospects for the future are very flattering.

HENRY GRAHAM, for Committee.

Troy Conference.

Five months of the Conference year still remain, and that part of the year for revival work. The Lord is wonderfully blessing the labors of his servants and quickening the churches, but the great need of many of our ministers and consequently of their flock, is the power of God—a baptism from on high. Thus far death has not taken any of our number, though the health of some has been seriously impaired. Brother J. M. King, of Saratoga, has been disabled most of the year, but is now at his post again, nearly recovered. Rev. Mr. Bailey, of Fort Edward, has resigned to take charge of an Episcopal Church at South Boston.

Thanksgiving Day Bishop Peck preached an excellent sermon at the union meeting of the Methodist Churches in Troy, in the new State Street Church. Church building is very prominent in the Conference this year, but especially in Burlington District, four churches going up, one to be dedicated, December the 15th, at Pittsford, Bishop Wiley to preach the sermon, followed by a dinner in the vestry, and an hour or two to be devoted to social pastime. At 6 o'clock a prayer meeting will be held, and at 6:30 a missionary meeting, at which the bishop and several brethren will speak. There have been about \$5,000 expended, and more will be, next Spring.

At North Ferrisburgh the Church is to be dedicated soon, and also at Shelburne. The former has been entirely renovated, and the latter is a new structure of brick, beautiful in design, and a great honor to Methodism in that place.

The district parsonage has been sold at Shelburne, and the Committee have not as yet made a purchase, though it is expected the location will be at Middlebury, whither Rev. O. Gregg, Presiding Elder, has moved. Rev. Richard Grogan, a reformed man, is doing great work for Temperance through this section. He is earnest, thorough Christian man, and has done great work already since October. His present residence is Rutland. In different towns he has been employed to carry out the law, and has great success. The Lord is with us. More anon. W. W. W., JR.

Important Educational Movement.

Rev. J. Newman writes, Dec. 5th: "In July last the Trustees of the Conference Institution, with several other friends of education in the Conference, resolved to hold a series of meetings in the leading places in its territory during the coming winter, with a view to promote the cause of academic and collegiate education, and appointed Rev. C. F. Burdick, P. E. of Albany district, Prof. Wm. Wells of Union College, and Rev. Dr. Newman of Poutney, a committee to make the necessary arrangements and conduct such meetings.

The series was inaugurated by a meeting in the North 2d Street Methodist Episcopal Church in the city of Troy, on Friday evening, Nov. 28th. The meeting was ably addressed by Bishop Jesse T. Peck and Prof. Wm. Wells. The presentation and discussion of academic and collegiate education at these meetings, cannot fail to awaken thought amongst our people, and affect favorably our higher institutions of learning."

The members and friends of the Methodist Episcopal Church met at the parsonage on Maryland Road, November 28, and after enjoying a good supper, and passing the evening very pleasantly, presented their pastor, Rev. A. Turner, the sum of ninety-eight dollars, which has since been made up to one hundred dollars. May the Lord bless the donors, is the prayer of their humble servants.

ALPHA TURNER, D. S. TURNER.

EAST MAINE.

East Maine Gossip.—The good people down this way will doubtless be surprised to see a bottle's notice in the editor of the *Herald* for his pun on the name of our newly appointed sub-Bishop. I cannot say precisely when it will be ready, as advice from our tanneries are meagre.

The *Herald* is getting more and more popular with us. Of this there can be no more conclusive evidence than the rapid increase of correspondents from this quarter. "Frederick," in your last issue, said a good word in commendation of our new Presiding Elder, and has everybody's endorsement. "You brethren," up at the "Hub," boast of your "big things"; but you are to be beaten for once, and Bangor District will do it. You have pointed the little end of your telescope this way, and as a result have seen little things, as far away; but now you can see the biggest of big things with the "naked eye."

A District Conference is advertised, and soon to come off. One part only of the work of such a Conference is provided for in the announced programme; and if every man assigned a part does his work well, it will take a solid week to get through this task. If Boston brethren will take their Disciplines and turn to the section upon District Conferences, they will find eight items of business besides this, properly belonging to the D. C., and each of far greater importance. Now, aren't you best advised to get ready? Why, if they push this D. C. through with corresponding breadth, Winterport, where it is to be held, will surely be a Summerport before it can adjourn!

O, dear! the "beautiful snow" and the "illegant" sleighing I bragged about in my last, is *non est* heretofore. A southerly storm assailed it, and like all earthly joys, it melted into goodness.

A Bay and Shore Railroad to Bangor, as an extension of the Knox and Lincoln Railroad, is something more than a possibility. The people will vote soon on the question of aid. It would touch more thriving places of considerable size than any road east of the Kennebec, and would be the coolest and pleasantest route in summer, the least obstructed in winter, and could be made to conveniently shorten the time of travel between Bangor and Portland.

NEW HAMPSHIRE.

Gleanings.—The State Convention of the Young Men's Christian Association, recently held in Concord, appointed ten young men to hold revival meetings in various parts of our State, representing different denominations. This novel experiment may do much good if the men are adapted to the work. Yet it will meet many hindrances as it goes forward. They commenced a series of union meetings in the Baptist Church in Claremont, December 2.

The annual convention of our State Temperance Union will be held at Concord, December 18. All churches, Sabbath-schools, and temperance organizations in this State are invited to send not less than three, nor more than seven delegates each. Popular speakers from abroad are expected.

A new Roman Catholic church at Manchester was dedicated Thanksgiving Day.

Rev. Geo. S. Hill, about to quit the pastorate of the Free Baptist Church in Goulet, will supply the Charles Street pulpit in Dover till April.

The *Dover Inquirer* says: "It is a remarkable fact, that of all the 26 ministers stationed over the Methodist Church in Newmarket, namely: S. Kelley, E. Sprague, J. M. Fuller, J. W. Morey, E. Scott, S. Green, L. D. Barrows, J. Pike, J. Thurston, E. Hartwell, N. Culver, C. E. Harwood, C. M. Dismore, S. Bondell, W. H. Jones, R. S. Stubbs, J. S. Trefron, G. W. H. Clarke, H. Copp, O. H. Call, T. L. Flood, E. R. Wilkins and O. W. Scott, from 1828 to the present time, a space of nearly 46 years, are still living; and so far as known, each enjoying good health."

Rev. Mr. Chase, of the Baptist Church in Dover, accepts a call to Lewiston, Me.

The Haverhill Street Society have taken the old pews out of the vestry, and put in new settees. The Garden Street and Haverhill Street Societies are holding extra union meetings, the pastors being assisted by Rev. W. McDonald.

At Groveland, Rev. G. C. Noyes, pastor, there is a gracious revival in progress in the Methodist Church. Among many conversions are some of the leading men in the town.

The Methodist Episcopal Society in Colebrook is vigorous and prospering. Rev. T. Carter, pastor, has witnessed a general revival of religion. Leading men in the town have come to Jesus, and a great work has been done.

The triangulation of New Hampshire shows some of its largest places at their latitude on the map, by as much as ten miles.

The officers of the New Hampshire Agricultural Society are making arrangements for a grand farmers' festival in January next. Some of the ablest agriculturists in the country will be engaged to read essays and make addresses at the festival.

Rev. G. K. W. Scott, of the Congregational Church in Newport, has resigned, and will preach for a year in the Chambers Street chapel, Boston.

VERMONT.

Vermont Methodist Seminary.

The closing exercises of the Vermont Methodist Seminary, on November 18 and 19, though attended with very unfavorable weather, were nevertheless highly interesting. All of the Examining Committee present attended classes in all the departments, and express their gratification at the thoroughness manifest in nearly all branches. There were, of course, individual instances of failure, as is always the case; but as a whole the examinations were more than creditable. The method was for the students to draw certain strips of paper, designating particular sections—a good method, and leaving little room for special cramming for examination.

In the Classics it was very gratifying to observe the teachers insisting on a thorough knowledge of the construction as well as elegance in rendering, by which the Semi-

nary has gained an admirable reputation as a training school for our colleges. In Mathematics, the great readiness on the part of most of the students showed thorough instruction on the part of teachers. The classes in Chemistry, Geology, Rhetoric, and French, acquitted themselves very well. The recitations in Physiology, Mental Science and Physical Geography, were, with a few exceptions, decidedly superior. The ornamental department made a fine showing in drawing, oil painting, and some beautiful specimens of wax-flowers and fruit. In instrumental music the proficiency of the pupils evidenced that the work of instruction had been committed to a thoroughly competent and accomplished teacher.

A good term's work has been done in all departments, and the prospects for the future are very flattering.

HENRY GRAHAM, for Committee.

Troy Conference.

Five months of the Conference year still remain, and that part of the year for revival work. The Lord is wonderfully blessing the labors of his servants and quickening the churches, but the great need of many of our ministers and consequently of their flock, is the power of God—a baptism from on high. Thus far death has not taken any of our number, though the health of some has been seriously impaired. Brother J. M. King, of Saratoga, has been disabled most of the year, but is now at his post again, nearly recovered. Rev. Mr. Bailey, of Fort Edward, has resigned to take charge of an Episcopal Church at South Boston.

Thanksgiving Day Bishop Peck preached an excellent sermon at the union meeting of the Methodist Churches in Troy, in the new State Street Church. Church building is very prominent in the Conference this year, but especially in Burlington District, four churches going up, one to be dedicated, December the 15th, at Pittsford, Bishop Wiley to preach the sermon, followed by a dinner in the vestry, and an hour or two to be devoted to social pastime. At 6 o'clock a prayer meeting will be held, and at 6:30 a missionary meeting, at which the bishop and several brethren will speak. There have been about \$5,000 expended, and more will be, next Spring.

At North Ferrisburgh the Church is to be dedicated soon, and also at Shelburne. The former has been entirely renovated, and the latter is a new structure of brick, beautiful in design, and a great honor to Methodism in that place.

The district parsonage has been sold at Shelburne, and the Committee have not as yet made a purchase, though it is expected the location will be at Middlebury, whither Rev. O. Gregg, Presiding Elder, has moved. Rev. Richard Grogan, a reformed man, is doing great work for Temperance through this section. He is earnest, thorough Christian man, and has done great work already since October. His present residence is Rutland. In different towns he has been employed to carry out the law, and has great success. The Lord is with us. More anon. W. W. W., JR.

The members and friends of the Methodist Episcopal Church met at the parsonage on Maryland Road, November 28, and after enjoying a good supper, and passing the evening very pleasantly, presented their pastor, Rev. A. Turner, the sum of ninety-eight dollars, which has since been made up to one hundred dollars. May the Lord bless the donors, is the prayer of their humble servants.

ALPHA TURNER, D. S. TURNER.

EAST MAINE.

East Maine Gossip.—The good people down this way will doubtless be surprised to see a bottle's notice in the editor of the *Herald* for his pun on the name of our newly appointed sub-Bishop. I cannot say precisely when it will be ready, as advice from our tanneries are meagre.

The *Herald* is getting more and more popular with us. Of this there can be no more conclusive evidence than the rapid increase of correspondents from this quarter. "Frederick," in your last issue, said a good word in commendation of our new Presiding Elder, and has everybody's endorsement. "You brethren," up at the "Hub," boast of your "big things"; but you are to be beaten for once, and Bangor District will do it. You have pointed the little end of your telescope this way, and as a result have seen little things, as far away; but now you can see the biggest of big things with the "naked eye."

A District Conference is advertised, and soon to come off. One part only of the work of such a Conference is provided for in the announced programme; and if every man assigned a part does his work well, it will take a solid week to get through this task. If Boston brethren will take their Disciplines and turn to the section upon District Conferences, they will find eight items of business besides this, properly belonging to the D. C., and each of far greater importance. Now, aren't you best advised to get ready? Why, if they push this D. C. through with corresponding breadth, Winterport, where it is to be held, will surely be a Summerport before it can adjourn!

O, dear! the "beautiful snow" and the "illegant" sleighing I bragged about in my last, is *non est* heretofore. A southerly storm assailed it, and like all earthly joys, it melted into goodness.

A Bay and Shore Railroad to Bangor, as an extension of the Knox and Lincoln Railroad, is something more than a possibility. The people will vote soon on the question of aid. It would touch more thriving places of considerable size than any road east of the Kennebec, and would be the coolest and pleasantest route in summer, the least obstructed in winter, and could be made to conveniently shorten the time of travel between Bangor and Portland.

NEW HAMPSHIRE.

Gleanings.—The State Convention of the Young Men's Christian Association, recently held in Concord, appointed ten young men to hold revival meetings in various parts of our State, representing different denominations. This novel experiment may do much good if the men are adapted to the work. Yet it will meet many hindrances as it goes forward. They commenced a series of union meetings in the Baptist Church in Claremont, December 2.

The annual convention of our State Temperance Union will be held at Concord, December 18. All churches, Sabbath-schools, and temperance organizations in this State are invited to send not less than three, nor more than seven delegates each. Popular speakers from abroad are expected.

A new Roman Catholic church at Manchester was dedicated Thanksgiving Day.

Rev. Geo. S. Hill, about to quit the pastorate of the Free Baptist Church in Goulet, will supply the Charles Street pulpit in Dover till April.

The *Dover Inquirer* says: "It is a remarkable fact, that of all the 26 ministers stationed over the Methodist Church in Newmarket, namely: S. Kelley, E. Sprague, J. M. Fuller, J. W. Morey, E. Scott, S. Green, L. D. Barrows, J. Pike, J. Thurston, E. Hartwell, N. Culver, C. E. Harwood, C. M. Dismore, S. Bondell, W. H. Jones, R. S. Stubbs, J. S. Trefron, G. W. H. Clarke, H. Copp, O. H. Call, T. L. Flood, E. R. Wilkins and O. W. Scott, from 1828 to the present time, a space of nearly 46 years, are still living; and so far as known, each enjoying good health."

Rev. Mr. Chase, of the Baptist Church in Dover, accepts a call to Lewiston, Me.

AFLOAT.

BY MISS NELLIE F. PALMER.
 Idly at play, one summer's day,
 A child strayed by the shore,
 With feet all bare, and waving hair,
 Far from the cottage door.

The boat was fast, but he at last
 Made out to sea; and free;
 To smoothly glide upon the tide
 Would fill his heart with glee.

Down in the boat that's just afloat,
 The trichin laid his head,
 And watched on high the clouds float by,
 By wind-sprites gently led.

With merry song he drifted on;
 He thought not where the tide
 Might take his boat while 'twas afloat,
 Borne on without a guide.

At length sweet sleep did o'er him creep;
 And then he dreamed a dream,
 Tossing along where tides were strong,
 Far borne from land away.

The shades of night shut out the light,
 And bright stars in the sky
 Looked from above in pitying love,
 Before relief drew nigh.

Two fishers brave, tossed on the wave
 Through all that summer's day,
 Their toil repaid, at evening's shade
 Now homeward steer their way.

They heard a cry! It sounded night;
 They rested on their oars,
 And listening, heard a cry of fear,
 Not from the distant shores.

But near at hand; a boat unmanned
 Is tossed upon the wave;
 A helpless child, now crying wild,
 The fishermen did save.

And when on shore their boat they moor,
 One troubled heart shall rest;
 With tears of joy, the rescued boy
 Is clasped to mother's breast.

THE SUNDAY SCHOOL.

Sunday, Dec. 21.

LESSON XII.—Fourth Quarter.

Matthew, Chapter xxviii. 1-5.

BY L. D. BARROWS, D. D.

THE RESURRECTION.

After the death of Christ on the cross was publicly announced, the chief priests and Pharisees had but one thing more to provide for, to make sure their purposes; that was to prevent the fulfillment of Christ's words, that on the third day He would rise again. Though they might have forgotten all else He had said, this they remembered. Of this they remind Pilate, who with a half concealed contempt of them, says, "Ye have a watch; go your way, make it secure as ye can. So they made the sepulchre sure, sealing the stone and setting a watch"—or double watch, sixty men. Nothing could have been better for the divine proofs of Christianity. So the wrath of man works the praise of God.

Each of the four Evangelists gives brief accounts of the resurrection, with some of the attending circumstances—probably not all—not all relating the same circumstances, but each something additional to the others, with much variation, but no contradiction. Had the account been a fabrication, agreed upon among the disciples, or Evangelists, according to the character and testimony of all false witnesses there would have been far greater identity or sameness of facts and language in these accounts. That is the best kind of testimony from different witnesses, which, agreeing in the essential fact, is various in language and narration of circumstances seen on different sides, and at different moments of the event. Nothing could be stronger in this respect than the four accounts given of Christ's resurrection. Dr. Whedon has well said: "The omission of one does not contradict the supply of the other. . . . One may mention a single angel, and another more; one may mention a single person, another more. The mentioning of the fewer does not deny the additional number."

Began to dawn. "Very early in the morning" (Luke). "When it was yet dark" (John). "Very early at the rising of the sun" (Mark). This was after the Jewish Sabbath (Saturday as we reckon) was ended, at six o'clock the evening before, that these devoted and anxious souls came with the earliest dawn, not expecting to find Him risen, nor to witness His resurrection, but "bringing the spices which they had prepared to anoint Him." Dr. Jacobus says, "the Greek term here rendered 'first day of the week,' means, literally, one of the Sabbaths," and adds "that this is the phrase used by each of the four Evangelists in this narration, or first mention of the Christian Sabbath." He also quotes, Bengel, Cranmer, and Wickliffe, as supporting his view, that this was designed to mark the new, or Christian Sabbath, on the first day of the week.

Mary Magdalene, and the other Mary, or the sister of the Virgin Mary, who was not present, nor near relatives, as the embalming was not performed by such. Salome, the mother of James and John, was also present (Mark). It would seem they had no knowledge of the watch, the stone, or its sealing.

To see the sepulchre. Lightfoot remarks that Jewish sepulchres of distinguished persons consisted of a square floor within the cave, and on each side, deeper than the floor, were caves in which to deposit the bodies.

Great earthquake. This occurred before their arrival. This occurred at His death, and when the graves were opened; and now when His own body is about to come out of the sepulchre; and will, no doubt, occur again when "all that are in their graves shall hear His voice, and come forth." Thus omnipotence is voiced when His mightiest deeds are done. "Yet once more I shake not the earth only, but also heaven."

The angel of the Lord. Matthew describes Him as sitting upon the stone,

like a conqueror. Luke speaks of two angels that were standing; and may be there were twelve legions of them. These came not to raise the body. "I will take it again." Their ministry, perhaps, was needed to overawe the Roman guard, that they should become "as dead men;" for "the keepers did shake." Then, too, who like these heavenly visitors could tenderly and with authority, say, "He is risen!" God works among men by means; and though the earthquake might as well, so far as we can see, have rolled away the stone from the door as it opened the graves of the dead; yet subordinate from the skies comes charged with that commission. All God's creation is movement. If it were idle, and sleeping away a useless existence, it might as well have never been.

His countenance. . . . and raiment. or, more properly, His whole figure and appearance, were suited to His abode, and the object of His coming. This Roman guard was to be overcome, not with sleep, but with one awful and unbearable glimpse of heavenly splendor. The loving Marys and anxious disciples must be allowed to enter that sacred sepulchre unresisted and unabashed, to "see the place where the Lord lay." What a happy link between earth and heaven, between God and men, have those angelic visitors and ministers proved!

Fear not ye, is the tender and loving salutation from out the sublime and awful silence of that tomb, amid the uncertain vision of that early morning twilight. A wise and kind Providence took care that both earth and heaven should have witnesses to the emptiness of that tomb, despite the Jewish hate and Roman power invoked to make it effectual. But now both alike fall asunder, as flax at the touch of fire. At first, but one angel was seen (or spoken of); after that, two (John xxi. 12), one at the head, and the other at the feet, of the place, or niche, where His body lay. How proper that these women should be the first witnesses of His resurrection. During His life they had often ministered to Him; in death they stood by His cross; and now, "first of all," they come in the darkness of this early dawn to His sepulchre, bearing "sweet spices." Let not the heroism or fidelity of Christian woman be called in question; for, though weak and erring, like all fallen humanity, Providence has assigned her honorable and prominent position in His merciful dispensations to our race. The body of Christ was laid in the sepulchre before sunset on Friday, and rose early Sunday morning, having been there not far from thirty-six hours, as is supposed. Though the exact hour of His resurrection is not known; but it was during the morning hours of the "third day."

Go quickly and tell. No time is to be lost; those depressed and suffering disciples need to know at once that their Lord and Master is not a failure—not a deceiver, not a helpless victim of Jewish spite and Roman iron—but RISEN!

And they departed quickly. Mark says, "they fled from the sepulchre with fear and great joy. . . . and they did run to bring His disciples word. How natural and appropriate this account to the then condition of things. Had these tidings of a "risen Saviour" been spread abroad with a like joyful despatch by all who have since received them, every intelligent creature on earth would before now have been filled with kindred joy.

There shall ye see Him. Why did not these disciples hurry to Galilee? Christ Himself had said to them before His crucifixion (chap. xvi. 7). "But after I am risen again, I will go before you into Galilee." How carelessly they had heard His words! how little they had understood His precious teaching! With Him all their hopes were entombed.

In Galilee He had many disciples, and large numbers of them were now at Jerusalem, celebrating the Passover in that city. Before His disciples in Galilee He designed to exhibit Himself as a risen Saviour, and did there show Himself to "above five hundred brethren at once."

With fear and great joy. What they had seen and heard was both terrible and glorious. They had met the angels in their dazzling splendor of heavenly garb, had listened to their sublime and astounding utterances, had received from them their divine commission to announce the resurrection, the great and crowning miracle of redemption. Death and hell were conquered now. Mortality was swallowed up of life. The grave and sea shall, like Joseph's new tomb, give up their dead.

Good Thoughts.

(Supplementary.)

Berean Lesson Series, Dec. 21.

1. What was to prevent the fulfillment of Christ's promise to rise again?
2. Are we more or less confident of the resurrection on that account?
3. What proofs that the four Evangelists did not fabricate their accounts of the resurrection?
4. What is Dr. Whedon's remark on the nature of testimony?
5. Where was our Sabbath first called the first day of the week? What does that term mean?
6. What two Marys came first to the sepulchre?
7. Did they expect to find Him risen? or to see Him rise?
8. What is said of this, and other earthquakes?
9. How can you harmonize Matthew and Luke about the angels?
10. What reasons can be given for the coming of these angels?

11. What can be said of the devotion and heroism of the Marys?

12. What, and to whom was given the first commission about the resurrection?

13. About how long was Christ in the tomb?

14. Why were the heralds quickened, or hurried? What does that indicate?

15. Why did not all the disciples hasten out to Galilee, where Christ promised to meet them after His resurrection?

16. What can be said of the fear and joy with which the messengers left the tomb?

WHEN WAS JESUS CRUCIFIED?

Current opinion has fixed upon the fifteenth day of the month Nisan, the sixth day of the week. But there are reasons for seriously questioning the correctness of this conclusion. If He was crucified on Friday, He did not lie in the grave three nights. This is explicitly prophesied and asserted. The various attempts to prove that two nights and one day, with the evening twilight and gray dawn of Friday and Sunday, are equal to three days and three nights, seem to some minds special pleading and unworthy pettifoggery to reach a predetermined result.

St. John (chapter xviii. 28) expressly informs us that the crucifixion occurred before the Jews ate the passover. As they always killed the lamb on the fourteenth, and ate it the night of the fifteenth (they dated their days from sunset), is there not some reason for believing that Jesus was crucified on the fourteenth? The other evangelists record that Jesus ate the passover with His disciples, and instituted the sacrament of the Lord's Supper, the night before His death—one day earlier than the Jews ate it, if John's account is to be credited. This difference in time is easily accounted for by the fact that the Sanhedrim reckoned the days of the month from the first appearance of the new moon, while it is not unreasonable to suppose that He who knew the precise time of the moon's change, should observe the fourteenth from that period.

The first day of the feast of unleavened bread was a holy Sabbath (Ex. xii. 16; Lev. xxiii. 7; John xix. 31). The allusions in the gospels to the coming Sabbath are thus sufficiently explained.

The paschal lamb is universally regarded as the type of "the Lamb of God that taketh away the sins of the world." If He shed His atoning blood, and yielded up His life on the fourteenth, when the people were everywhere slaying the passover, then the antitype and the type would more closely correspond.

Those who desire to examine a full and careful discussion of this subject can find it in the *Bibliotheca Sacra* for July, 1870. S. E. Q.

The Family.

THEY ARE GONE.

BY H. B. WARDWELL.

They are gone—the loved departed,
 To the bright celestial sphere;
 Youth and age, and truthful-hearted,
 Where supernatural joys appear.

They are gone beyond the river;
 They have gained the golden strand,
 Where immortal morn forever
 Sheds its glory o'er the land.

They are gone; but they are dwelling
 In a fair and radiant clime;
 And their songs of triumph swelling,
 With the songs of angels chime.

They are gone! No more we meet them,
 As the years are rolling by;
 By and by we hope to greet them
 In the land beyond the sky.

JACOB CURZON'S THANKSGIVING.

BY ALICE GURNEY.

As Jacob Curzon turned the key in his counting-room, the night before Thanksgiving Day, no pleasant visions of family reunions, feasting and merrymaking on the morrow filled his mind; but, instead, a determination to spend the day in his counting-room, and go over again, for the thousandth time, perhaps, those books he had just looked away in his safe, to learn how he stood with the world, and what he might safely call his own; for the knowledge of accumulation gave Jacob the greatest pleasure he had now known for years.

A passer-by would have taken the man as he plodded his way home, to have been sixty years old at least, but he lacked ten years of that age. The last twenty years in his counting-room, early and late, had nearly erased all memories of youth, and aged the man prematurely.

We will follow him home to-night. Home, did I say? Yes, to the third story of a Bleeker Street boarding-house; for Jacob had never been able to afford himself any other in his greed for gain. Wife and children, with the delights of home, were not to be thought of. Thus do we often put away the substance while we grasp the shadow, and then murmur that we have missed the real good in life, and lay the charge to destiny, fate, or our allotment, instead of realizing that our lives are, and will be in a great measure, just what we make them.

"Please, sir, give me a little money?" My mother is very sick!" Jacob stopped instantly when thus addressed, but only to hasten on again the next moment, as if ashamed of the detention.

"Ridiculous," he muttered to himself. "For an instant I thought it was my mother's voice. I am getting nervous; I will not work so hard."

But how strangely that voice had startled him. Like an echo of the past

it had awakened memories that had slept for years. Again he stood by the bedside of his dying mother, himself a boy of fifteen, while she committed to his care a baby brother, soon to be left alone in the world, but for him. How had he kept his promise to the dying? Conscience, that faithful monitor, if heeded, was busy; for though it may sleep years, and trouble us not, it has an awakening sooner or later. Well be it for us all, if here in our day of probation.

"Well," he reasoned, wiping a tear away with the back of his hand, "poor John is dead now. I might have helped him along a little; but it's no use now."

"But," said Memory, "he left a wife and children; you knew it at the time, but have never troubled yourself to know if they were comfortable or otherwise." "I will," he resolved, "if I live another week."

He had reached the house, and letting himself in with his night-key, wearily mounted the stairs to his room. Jacob had occupied this same room for ten years, but had seldom received a visitor within its walls. Never at home at the regular meal hours, he seldom saw or spoke with any one in the house but his landlady, and so was somewhat surprised, a few minutes after his entrance, on hearing a knock at his door. On opening it, this selfsame landlady handed him a letter, saying that it was left at the house a few moments before, with the word that "it was to be given to Mr. Curzon immediately if he came in." "So I brought it up myself, sir," she continued, "and hope it is no bad news."

Taking the letter with a "thank you, ma'am," Jacob made as if he would close the door at once, thus giving Mrs. Balfour no opportunity to satisfy her curiosity regarding it. "But," thought the little woman, on her way down stairs, "he will be down to his tea presently, and will perhaps tell me something about it." Her woman's heart went out to the lonely man who had been under her roof so many years, refusing all overtures to make one of the family down stairs. She felt tonight that she was about to know more of this man than the last ten years had revealed.

In the meantime Jacob, above stairs, with some trepidation, had torn open the envelope, when the address, "Dear Brother," riveted his attention. It took him but a moment to learn that the writer was his brother John's widow, who had reached the city a few days before, in almost a dying state, wishing to place her nearly orphaned children in his care. The writer adjured him, by his love for his dead brother, and his hope of heaven, to come to her at once, giving the street and number where she would be found. Jacob knew the place well, and it took him but a moment to don the just discarded hat and coat.

At the foot of the stairs he met Mrs. Balfour, who exclaimed at his going out again without his supper. His hasty explanation of a sick friend, whom he might not find alive, was still more mystifying to the woman, who had never known him, in all these years, to have an intimate friend.

On reaching the place designated in the letter, the thought flashed upon Jacob that it was just about there that the child had begged money of him for a sick mother. The remembrance gave him a pang. He was evidently expected, for the woman who opened the door to him answered his inquiry if there was a sick woman there, by the question, "be you Mr. Curzon?" and to his assent, "then you had best go right up. I suspect the poor soul had rather see you alone."

Jacob followed her direction, and at the head of the stairs found himself opposite a dimly-lighted room, the door of which was standing open. Some one is talking within the room—no, they are praying; and he hesitates to enter. The form of two children grow distinct in the obscurity; they are kneeling, and the voice of the elder is raised in supplication. It is but an instant, and he hears his name: "Softly, Uncle Jacob's heart, and send him to us before dear mother dies, for he is all we have left in the world, dear Louie, if she is taken away."

The voice choked for a moment, and then followed: "Hear our prayer for Christ's sake, who loved little children. Amen."

Jacob could remain in obscurity no longer, and stepped over the threshold to meet the questioning eyes of the children. "God has sent Uncle Jacob," said little Mary, who was the first one to speak. The strong man caught the little child to his heart, as if he would always hold her there, while the little arms went lovingly about his neck, and the kiss of confidence and affection was given.

"I knew you would come," said little Mary, a moment after, when Uncle Jacob had taken the chair, on which the elder sister was still leaning, and drawn both children to him.

"Why?" questioned Uncle Jacob, pleased with the child's faith in himself, as he supposed.

"I will tell you," said the little girl, lowering her voice to a whisper, on hearing a slight moan from the bed, which took the oldest girl at once to the bedside. Little Mary had given her entire confidence to her uncle, and began with, "you know we have not got any money left; sister said it was all gone this morning. Mrs. Mack, down stairs, said mother might live longer if she had some wine to keep up her strength; and I knew she felt afraid she would die before you came, so I did not say anything about it to any body, but I went down to the

street and asked the first man that came along for some money. I never begged before, and I would not for myself then; but he did not give me any," she continued. "I thought he was going to, he stopped and looked at me so hard; but he went right along again, and I came back and sat down on the doorstep and cried. I did not hear anybody speak, but something told me Uncle Jacob should come; so I did not cry any more, and when sister was praying just now, it kept saying, 'he shall come; he shall come.' What do you suppose it was?" asked the child. "I did not hear the voice, you know, but I was just as sure it was true, as we are that God hears us when we ask Him for anything. We can't see Him, you know," she continued, "but we know He hears us, because He made everything, and knows everything."

The child paused and waited for an answer, and Jacob felt constrained to say it must have been the angels, for he felt she was very near to them. A movement from the bed showed its occupant was conscious, and the little nurse hastened to prepare her mother for the meeting. It is needless, after what has passed, to say that the strong man was deeply moved when, after cordials had been administered to the dying woman, she was able to tell him something of her history, and claim his love and protection for her children, both which were freely promised.

When Mr. Curzon turned at last from that bed-side, leaving this new-found sister in Mrs. Mack's care, it was to provide for immediate wants, and to procure a nurse for the sick woman. If pouring out his money that night would have saved John's wife to her children, he thought he would be willing to sacrifice every dollar, and begin life again a poor man. Do what he might for them, her place, he felt, could never be filled.

On leaving the house his thoughts turned to Mrs. Balfour, for there began and ended his female acquaintance; and having confidence in her kind-heartedness, he determined to interest her in these little nieces. That good woman was just about retiring for the night, having seen to the fastening of every door and window herself, when Jacob let himself in for the second time.

While waiting upon him to his neglected supper, which the man had not thought of until reminded of it by her, Mrs. Balfour's tender heart responded to his appeal for the children, and she promised to see them early in the morning, and to provide for their needs. She was also able to direct him to a good nurse, who before morning was at her post. As if a longer lease of life had been granted that night, morning still found the mother with her children, and daylight brought Uncle Jacob again, who, now he had found these new relations, felt singularly drawn to them—particularly the little Mary, who so much reminded him of his mother.

It was a well-filled purse that was given to Mrs. Balfour that morning, to replenish the little girl's wardrobe with everything warm and comfortable for winter wear. No miserly man of the day before, in the one who led two children into a pleasant city restaurant that noon, giving them a good dinner, and gratifying every caprice of appetite. Still less resemblance existed a month later, when the poor mother had been laid to rest in Greenwood, and two happy, bright-faced children awaited their uncle's return at night in a pleasant suburban cottage, with kind Mrs. Balfour for housekeeper, she having willingly given up her dingy boarding-house in the city to take the charge of Mr. Curzon's nieces in the pretty home he had provided for them.

"And a little child shall lead them," was truly exemplified in his case; for when little Mary, on the first morning after their establishment in their new home, brought a Bible to her uncle, that she had found among her mother's things, and begged him to read as her mother used to do, he could not refuse her request. And afterward, when he found prayer was expected of him by the children, he did not fail them there, but with the dear old formula that the Saviour gave us, in which the children followed, the family altar was established. Here we will leave them, for safe is that household which has raised an altar to a covenant-keeping God.

THE SNOWBIRDS.

BY MARY MORRISON.

"O, father! ain't these the dearest, sweetest little birds you ever saw?" So said Alice May one cold, snowy morning, as she stood looking out of the window. "And now, father, can't Arthur and I go trip, tripping through the snow, just like those birds, and go to school?"

"What do you say?" asked Alice's father, appealing to her mother. "Can we let them go? I fear it is too much of a risk. The snow may become deep, and the wind has not changed."

"O, mother, do say yes," entreated Arthur; "we can take our dinner and stay at noon, and have such a nice time. I'll take first care of Alice."

"Well, perhaps," began Mrs. May; and her half permission was so eagerly seized upon by the children, that soon, to their great satisfaction, they were bundled and muffled and started on their way.

A sweet little face was that of "baby Alice," and as the bright golden curls strayed out from under the scarlet hood, and her wee mitted hand sought that of her brother, scarce larger than herself, no one could have misunderstood

the pride of the mother who watched them from the window.

"But the snow is so deep," complained Alice, "we can't hop a bit like the snow-birds; we go down in, and can't trip at all. Did mother say she would tell Jimmy, the baker, to stop for us if it snows when school is done?"

Who, in Massachusetts, does not remember the great snow-storm of 1867?—how its rage seemed to have passed away, and people ventured out to labor?—then, towards the middle of the day, as if angry with itself for its few hours' nap, how it gathered up all its forces again, and joining its fierce brothers, the wind and the cold, remorselessly bound fast everything that came in its way?

"O, it is noon now, and we can have our dinner, Alice! Come and sit on the settee at the window, and see the pretty snow-flakes come down."

"O, Arthur; don't you think we ought to go home? I'm so 'fraid 'twill drift."

"What 'fraid cats all you girls are," said the brave eight year old. "Jimmy will come for us, if it's bad; and if he don't, I'll bet I could stalk through the snow-drifts, and carry you on my back too."

"O, Arthur! do you really think you could?" said the only half-believing Alice.

"It looks like frosted cake in that lady's garden over there, doesn't it? Have you finished your dinner? There comes the teacher, and she's going to ring the bell."

Many an anxious eye looked off from the reading and spelling lessons in that schoolroom, and many a little heart beat quickly when the teacher said, "it's a bad storm, children, and I shall excuse you an hour earlier."

"Baby Alice" is muffled again; but the blue eyes look out with anxiety from the scarlet hood up at her brother's face, as she says, "hadn't we better wait for Jimmy?"

"Wait for Jimmy? She's going to look up the schoolhouse, and we'd have to stand out in the cold." Besides that, although you don't know it, Alice, Jimmy's cart is held tight in the snow, just out of Boston, and Jimmy himself is having a hard time to find a shelter.

The teacher, not realizing the danger of the situation, had locked the door and gone home, leaving the children, as usual, to go by themselves.

"O, Arthur," cried Alice, as she took tight hold of his hand, "it doesn't seem like what you thought it would, does it?"

"O, this isn't bad, Alice; you just keep tight hold of me, and you'll get along." But just then came a stronger gust, and he could not move a foot.

"Don't you most wish we hadn't come, Arthur?"

"Why no! What an idea! Supposing Napoleon, father was telling about the other night, had given up, and not crossed the Alps?"

"I know it; but you ain't—I mean, I ain't Napoleon. O, dear!"

And the wind, all unheeded of the children, blew harder and harder; and the flakes came down faster; and the great drifts grew higher; and the huge trees shook in every limb.

"Arthur! Arthur! I can't see," cried Alice, in a heartrending voice. "My eyes are blinded up! Can you see?"

"No, I can't; but I guess we can feel the way. Don't give up, Alice! I'm a boy, you know; I'm strong; and we shall be home soon."

But even his voice choked with a deep sob. They went on a little way, when Alice stopped:

"I tell you, Arthur, I can't go one step farther; it's no use trying. Let's lie down in the snow, and wait for it to clear off."

The boy's bravery was about exhausted, and they stopped, pitiful objects that they were, to consider the question. Their eyes were frozen together, and the two stood nearly waist deep in the snow.

"I—don't—know," Arthur said solemnly; "but if you can't go on, I can't leave you; so, I guess we might as well. I'm dreadful—not tired, but sleepy."

"Arthur," asked his sister, "don't you think we had better say our 'Now I lay me, first? God can hear us through the storm, can't He?"

And so the two children knelt in the snow, with their arms round each other's necks.

John Kerrigan was a rough old hack-driver. He had been in the business for thirty years, and had never in all that time been overtaken by a snow-storm like this. He had fed his horses in the stable, and was going home to his house, a quarter of a mile off. His great heavy boots left deep hollows in the snow, which were blown away as fast as he made them. His beard was frozen to his muffer, and his fir cap pulled over his eyes. If it had been near Christmas you would surely have taken him for Santa Claus!

As he plods on, he talks to himself: "Well, if this'n don't beat all the storms that ever I see. Glad I'm most home, anyhow. A hot fire and a good supper are niver to be despised of a winter night.—Bless my soul! what's that sound? and what's this?" A soft, sobbing voice, its tones almost lost in the driving storm:—

"Now I lay me down to sleep;
 I pray the Lord my soul to keep;
 If I should die,—"

"O, Arthur, what's—"

"Well, if that don't beat all I ever heard," said John's deep voice. "Two children out a sayin' their prayers in a night like this'n! Come, pets, get up and take a hold on my coat. Who is it? Alice May, as sure as I live, I'll take ye home."

The blind child said softly to her brother, as she obeyed, "Artie, do you think it can be Jesus?" But the boy did not answer. He clung bravely to the coat, and they soon reached their father's door, which was quickly opened.

"Why, John Kerrigan! we've been worried to death! we thought Jimmy—"

"Shouldn't you might a' been worried! The swate cratur, if I hadn't found her then," he said, keeping on talking as they went into the house—"if I hadn't a' got her then a sayin' of her prayers, she'd a' died, sure. And as for Jimmy, it's likely he's stuck; everything else has. Well, good evenin', mum!"

Did Mr. May say to his wife, "I told you so?" No, not any such thing. He took both his darling sin his arms and thanked the Lord for them, as he never had done before, and the wind blew, the windows rattled, and the snow drifted up until it locked the door—but what matter was that? The little snowbirds were safe in their nest.

A SCOLDING.

BY EDGAR FAWCETT.

I'm going to say something that no doubt you'll think I'm a business to say; But if I were as clever as you are, Kate Jones, I'd act in a different way.

What is there you think worth a noticing to thought? But from and nonsense alone? You take no more care of that bright, active brain, Than if 'twere as dull as a stone.

You skin over lessons at break-neck speed, And just learn enough to get through; You're perfectly willing a plodder like me Should seem twice as knowing as you.

O Kate, it's a shame! When I watch you, I think Of a strong-winged young bird that won't fly. Of a beautiful stream that refuses to flow— Of a flower that hates sun and sky.

And sometimes it makes me right envious, Kate, To see how you almost will sneer At gifts that, if I only had by half, I'd prize and respect and revere.

Well, well; it's the tale of the tortoise and hare— The tale, Kate, that all the world knows. I'm the poor tortoise that wins the race, Although you could win if you chose. Independent.

NUTTING.

Nutting—that is what the children in the country do in autumn time. Nuts do not grow in the shops, as a little city boy once thought they did; neither do they grow bald, with only a shell on. No, no; nuts are born and brought up in a tough, thick bark, which wraps over them as a warm blanket does little children, who, when they are young and tender, need a good deal of covering.

In the Fall, when the nuts have grown big and strong enough to take care of themselves

